

Chaye Ha-Nefesh

Life of the Soul

By Abraham Abulafia

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Writer's preface for Part 1

In the Name of the Lord, the everlasting God:

"Happy is the man that finds wisdom, and the man that obtains understanding" (Proverbs 3:13).

"No mention shall be made of coral or of crystal; yea, the price of wisdom is above rubies" (Job 28:18).

"For wisdom is better than rubies, and all things desirable are not to be compared unto her" (Proverb 8:11).

"She is more precious than rubies; and all the things you can desire are not to be compared unto her" (Proverbs 3:15).

This is the beginning of the thirty-six secrets of the *Torah*. These are the secrets from the Guide for the Perplexed [by Maimonides] that were revealed by Rabbi Abraham, the master of Guide.

If only man's eyes could foresee the law of the book, the story, and the storyteller [see *Sefer Yetzirah* 1:1]; if only they could grow wise in this, the dwellers of earth would have lived forever. The eyes of my heart opened and my spirit was awoken: "My speech shall distil as the dew" (Deuteronomy 32:2); "My doctrine shall drop as the rain" (ibid.); for I have neither "Made gold my hope" (Job 31:24), nor did I call it my brother. But it is my thorn, nettle, and thistle, and with its bravery it rotted my spirit and annulled my power. And it dried and became a thorn, even though it was my strength and sanctuary. With its honor, it shred my brain. The One before Whom anyone will kneel, seeing that gold enslaved me, set between me and Him a valuable book, which had in it a course and a way. He ordered me and told me: "Behold, the fear of the

Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). And deice: Why should one pursue a body which does not have a *Neshamah* (higher soul)? Is it in order to warm with that which has no revival? "Like a city broken down and without a wall" (Proverbs 25:28). Return and see the perfect *Torah* of the Lord, which exists to give the fools cunning, and arouse knowledge and advice. Is it not that "Wisdom is as defense, even as money is a defense" (Ecclesiastes 7:12)? Open your mouth and your words will shine, and your origin will be blessed and delighted by the woman of your youth. And I answered Him and said: "It is as You say". I opened my mouth without proverbs and riddles, in order to save the *Nefesh* (lower animal soul) that grows wise from the elements that exist and lose existence, and I told her [of the *Nefesh*] secrets and dreadful future happenings. I write this book to reveal in it a few concealed matters for the princes, the children of Israel, who are all the sons of kings, as I collected them from the saying of the Guide for the Perplexed. I counted them from his [of Maimonides] books in general and delivered them to those who [ought to] have the *Lamed"Vaw* (ל"ו = 36) [secrets].

Part 1

Secret 1: The secret of figure and likeness	Secret 2: The secret of the combination of the Tetragrammaton
Secret 3: The secret of the matter of the Throne	Secret 4: The secret of visiting

Secret 5: The secret of beginning and cause	Secret 6: The secret of angel and intellect
Secret 7: The secret of front and back	Secret 8: The secret of the life of the <i>Nefesh</i>
Secret 9: The secret of the wings	Secret 10: The secret of the Name of the appellation
Secret 11: The secret of the Name of the object/essence	Secret 12: The secret of the speech of Job and his fellowmen
Secret 13: The secret of government of rider	Secret 14: The secret of the confusion of the religions

These are the fourteen secrets found in Part 1, and some of them are general ones that include in them many concealed matters. Some of them are particular for themselves, but they also govern other matters that are similar to them.

Part 2

Secret 1: The secret of the power of the action	Secret 2: the secret of the true praise
Secret 3: The secret of the abundance	Secret 4: the secret of the renewal of the world
Secret 5: The secret of the Work of Creation	Secret 6: the secret of the heaven and the earth
Secret 7: The secret of the calling of the Name	Secret 8: the secret of the pure marble stones

Secret 9: The secret of the superior waters	Secret 10: the secret of the Garden of Eden and its trees
Secret 11: The secret of the holiday, the <i>Shabbat</i> , and <i>Kippur</i> (Atonement)	Secret 12: The secret of prophecy

These are the twelve secrets found in Part 2, and some of these as well are general, while others are particular, as we recalled for [Part] 1. And there are some from the second ones that answer with answers to the first and the last ones. Likewise, these [the first ones] answer those [the last ones], for all are tied as one.

Part 3

Secret 1: The secret of the secrecies of the <i>Torah</i>	Secret 2: The secret of the Work of the Chariot
Secret 3: The secret of matter and shape	Secret 4: The secret of the evil and the good ones
Secret 5: The secret of the essence of formation	Secret 6: The secret of the knowledge of the Name and its supervision
Secret 7: The secret of the matter of proving	Secret 8: The secret of the meanings of the precepts
Secret 9: The secret of the stories of the <i>Torah</i>	Secret 10: The secret of worshiping the Lord out of love

These are the ten secrets found in Part 3, and they are also general and particular as their recalled friends. And from these, the others will be understood.

Sefer Chaye Ha-Nefesh – The Book of the Life of the Nefesh

The abundance (influx) of God dwells in between a body made of clay and slime – [those endowed with a body are] superior ones delighted to live, even if they did not know the life of the *Nefesh*. The eternal life of the *Nefesh* is the true life, for which all the nations were created, and it depends upon the will of each man. It is called the Life of the World to Come by the prophets from the mouth of *Gevurah* (Severity). If it exists today, after the separation of the bodies, it comes to the *Nefashot* (higher souls) of the righteous who fear the Lord and see through the eyes of the heart His wonderful works. For from them every *Neshamah* grows wise, for through its power we have the perfect *Torah* of Lord, the virtue of wisdom, and the rung of discretion. The religion [doctrine] of the ladder of the concealed *Torah* is bonded with it, by the way of it prohibiting and allowing, and it overcomes any religion that might return back. Happy is the proper *Nefesh* that inquires its secret in any language it might speak, for only it is delivered to the Lord. It is the *Nefesh* that remains and is kept forever, for it knows that the greatness, the bravery, and the splendor belong to the Lord, and it will be for Him as a sold servant. For this is the judgment for anything that was created and called after His Name. And you should consider the meanings of the *Mikra* (*Torah*'s verse), the *Mishna*, and the *Gemara*. You should know the secrets of the *Torah* that decree the straight way to anyone who has the precious *Midda* (emotive attribute; a reference to one of the six Sefirot of *Zeir Anpin*), seeking the honorable and dreadful Name in order to find it and know it. And with his entire *Nefesh* and with all his heart he should worship Him.

He will receive pleasure from Him, and deny the saying of those saying that He is nothing, for they are alive today, and tomorrow they will be buried. If the spirit of the Lord will let him, the spirit of fire will consume him, and he will be past. And behold, he will be gone. If we say, "Go away", and sell ourselves, where will we find Him? For that which was done was done, and his name will be deleted from the Book of Life (a holy register where all the names of those who merit to live the eternal life are recorded). For he plotted to break the covenant of trust, and he denied the words of the superior and the inferior ones who admitted in their truth – the fathers and the sons, the first and the last ones. They [the sages] said about them correct interpretations, and testified about them being more precious than rubies and all kinds of stones. The rubies of the Lord, who shall not sanctify them? And even if the one who denies them does not know, he is guilty. He will be hit by a Name beneath another – he and all the rest who will be expelled. He shall bring them out of His heart. But concerning any man who will truly seek them, ask them for the honor of his Master, interpret them with a true interpretation, renew them every time in his heart, and write them for himself for a remembrance and a memorial, whispering them everyday into the ears of the intellectual, that man alone will always be with the Lord, and he will be eternal with the Name. Therefore, my heart, awaken me for the honor of my Lord, my Father. For the Name of His spirit is in my midst, and the spirit of the Lord spoke to me to write this book, to revive through it the intellectual *Nefesh* upon which the hope and the expectation [depend], to create for it honor and splendor with the useful power, and to inherit the kingdom and the government that was inherited throughout the Ecclesiastes. It is the supreme divine wisdom that abounds every reason

with mercy and forgiving, granting knowledge, intellect, and understanding by way of generosity and gift for the one who has a right spirit. Its three witness are the world, the *Nefesh*, and the year. And because the Life of the World to Come is for the loyal *Nefesh* – an ultimate essence – they were called the Days of Pleasure. And if they are the days of old that depend upon the potential of the First Cause, they are the brilliance of the Divine Presence (*Shekinah*).

I have named this book Life of the *Nefesh*, for through it the one who truly wishes to achieve it will achieve it by considering its secrets with an amended, kabbalistic, and intellectual consideration. Behold, it is the phrase, “And fruit-tree bearing fruit after its kind” (Genesis 1:11). Its fruits were gathered from the midst of the fruits of the honorable paper, the Guide for the Perplexed, which shows truth and righteousness to those who have the right spirit. It is as if the fruit were the first phrase that is close to the root, and its parts are *Lamed*”*Waw* (36). Each part of it is divided and taken, and it is the entire fruit of the root in potential. And therefore, it is a fruit in action and a root in potential. Likewise, it [the root] is a part in the action and any fruit in potential. For the one that sees its words with weakness of spirit will think of it as a part, and the one that sees its secrets with a very strong intellectual consideration will achieve [the fact] that it is all. Behold, according to the meaning that I have recalled, the intellectual should not blame me for leaping in its chapters, for I will only write their headings, roots, and secrets. I will do likewise in a few of them, and not in them all, and they are only a small part among them all – i.e. a few chapters of them, from the three parts of that holy paper. I will also alert you about the chapters where the secrets were hinted and rooted, and I

will write them in their order – each secret as it appears in the holy paper. I will reveal from it a few secrets and spread the honor of my Master, the honor of His *Torah*, and the honor of that Rabbi, the man of God, who wrote it for those that come for these causes. Moreover, [I will reveal] for the cause of my sight, forgetting the essence and recalling the inconsiderable. And the essence is the knowledge of the Name, the achievement of its actions, and the keeping of His precepts – blessed be He – for through this the intellectual will inherit the final reward, which is the life of the *Nefesh* – the eternal life in the World to Come. The inconsiderable is anything that stands against that which is recalled, preventing the existence of something that is destined to the greatness of the revival [coming] from it, and seeking the authority, the honor, and the pursue of delights – the Wheel of food and feast, the intercourse, and the cleaving to the physical things. They are the matters that are unnatural and unnecessary, for they are harmful luxuries that kill the *Nefesh* and do not revive the body. And therefore, they are all evil. The Rabbi [Maimonides] perceived that which he perceived from this evil matter, which was very strange to our entire nation – i.e. the [free] choice [coming] from the Lord in those ancient good days. And he saw many people who grew wise from it and turned back, due to the recalled evil Wheel – i.e. the Wheel of the evil inclination that has the lusts. And they revolved it as the rest of the nations of the world, which were not chosen by the Lord. The abundance of the superior true One drove him to this, for He chose us out of any people and language to write that honorable book [the *Torah*]. The Lord helped him, and he wrote it [the Guide]. And he revealed in it that which any intellectual must reveal, and concealed in it that which any intellectual must conceal. And he hinted in it that which is enough for the

achievement of an intellect that considers it according to the truth. For he – blessed be He – achieved it with his intellect, for only one out of ten thousand fools in the world is able to understand the hints of his book. He ordered us that it is inappropriate to concealed those hints in any way from whoever was granted the knowledge from the Lord. But it is appropriate to deliver them as it is possible, either in writing or by mouth, lest the wisdom be lost from those that are worthy of it. If so, those two edges are evil, and they are for revealing that which should be concealed and for concealing that which can be revealed. And the middle edge is the only one who is good. He exists to give hints that are close to the knowledge, and this is because of the change of opinions and because of the depth of the matters and the precision of their virtue. For any good except them is evil. Any virtue without them is less, and any thought without them is a false thought. Indeed, the achievement of the depth from them is the superior virtue for our good, in order to live alike in this day for the rest of our days. I am drawn after the Rabbi in all this – with God's help – as His kindness will decree for me – blessed be He. I will divide the book into three parts and call each part a day. I will write for it three Names of days, which are called by us holy. And they are Holiday, *Shabbat*, and *Kippur*. My continuation after the Rabbi will be a true continuation, and I will ask for help from the divine help, to help me and support me in whatever I will write for the honor of His Name – blessed be He. The days are three, and they are without time. They were called holy by *Y"Y* (יהי, Lord), and the *Mikra* (*Torah* reading) and the beginning of the festival were connected together. And one is loyal, which is the tenth day. Another is the seventh month [for the beginning of the] New [Year] [many Karaites adopted

erroneously the Rabbanite practice of beginning the annual reading of the *Torah* in the seventh month (*Tishri*).

Part 1 – The Day of the Appointed Season

Part 1 is called “The Day of the Appointed Season”: “After two days will He revives us; on the third day He will raise us up, that we may live in His presence (יְחִינּוּ מֵיָמִים (בַּיּוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנַחֲיָה לִפְנֵי (Hosea 6:2).

Secret 1 – Image and Likeness

It is known from chapters 1, 2, and 7, from chapter 55, from chapter 45 in its first part, and from the chapters on the Chariot, which are in Part 3.

The essence of the secret of Image and Likeness is in the consideration of the matter that is mutual to them in the *Torah*, for it was said: “Let us make man in our image, after our likeness” (Genesis 1:26). And it was said: “In the image of God” (Genesis 1:26); and “In the likeness of God” (Genesis 5:1). And it was said: “Made He him” (ibid.); “Created He him” (Genesis 1:27). And behold, it was said: “Whoso sheds man’s blood, by man shall his blood be shed” (Genesis 9:6). And the meaning was given, for he was created in the image of God. Behold, the word “Creation” was related to all. First, it was said: “God created the heaven and the earth” (Genesis 1:1). And the word “Creation” was related to some of the animals. Furthermore, “And God created the great sea-monsters” (Genesis 1:21). Behold, the Creation is recalled about all and about the parts. Therefore, it appeared again in “Man” combined with “In His own image”: “And God created man in His own image, in the image of God created He

him; male and female created He them” (Genesis 1:27); “And [He] called their name Adam, in the day when they were created” (Genesis 5:2). As it [“Creation”] appeared in all [the verses], “In the day the Lord God made” (Genesis 2:4), so did it appear about man: “In the day when they were created” (Genesis 5:2). It appeared in the generation of everything, for they were the partial ones when they were created. The matter of male and female included in this secret will be understood from chapter 6, from the first part of chapter 17, from the second part of chapter 30, and from the third part of chapter 1. Even though both are male and female, they have just one Name, and it is the Name of the “First Man”. Seth is a loyal witness for being created in the image, and the perceived existence is also a witness, for man has knowledge. And the knowledge of women is light, and the connection leads and is led – and so is the perceived. Behold, man is combined by each part, for the *Nefesh* is all and is not a part, and the body is a part but is not all. If the *Nefesh* is a part, it is from the side of it connecting to the body, as the connection of the body – which is a part – with the *Nefesh* – which is all. And it [the body] will be attached to the learning *Nefesh*, which against the Name is a part endowed with intellect – which is all – after the separation from the parts of the body and all of its powers.

If a serpent comes to Eve, who is a harlot, she is the second wife of Adam and not the first, for the Name of the first is *Lilit* (לִילִית, of night) and the name of the second is *Yomit* (יוֹמִית, of day). Behold, he should cast venom and filth upon her when she eats from the Tree of Knowledge of Good and Evil. And [instead] she feeds Adam, her husband, because of the serpent, and both will die. If a man stands on Mount Sinai, the serpent’s filth will be

removed from him. And if he lives there, he will not die because of taking [something] from the Tree of Life and eating it. Know that the Name "Image" is wonderful metaphorically, and so is the Name "Likeness". And this is because the human achievements are three, and they are feeling, imagination, and intellect. The perceived connection is the connection of man and his wife; the imagined connection is the connection of the shape and the matter; and the learned connection is the connection of the intellect and the *Nefesh*. The two first connections can connect and separate, but when the third connection is made, it will never separate. About the two last connections, which are the imagination and the intellect, the *Torah* recalled "Likeness" and "Image" because both are concealed matters. One is natural, and it is the likeness; and the latter is divine, and it is the intellect that is called "Image". These two connections alone are a divine action, but the third connection is a voluntary human action. Any achievement is the carving of existence of an existing thing. Behold, according to the carving of the body through the perceived achievement, by seeing a man from the outside you should [mentally] carve all his accidents or a few of them, and from them you should know him. If you carve the body through the imagined achievement, by seeing a man either in a dream, in the sight, or in the water, the man carved in your heart in a dream is [indeed] not a man at all, but he is called a man because of that which you had carved in your imagination. And it is as if he actually existed as a man for you. Thus, a man carved in the sight resembles a man, but he is not a man without doubt. And so is the one carved in the water. Behold, he was compelled from a body that is found in the outside, which is similar to him but is not him. And if so, this is only in his likeness. When all that is in the body – of the body by

which the imagined is imagined – will be purer, then the imagining one will come closer to his achievement with his imagination in the imagination of the water, the sight, the dream, and the awakening. For each of these is an achievement that is purer than its friend according to the merit of the body through which it was achieved. By carving the body with the intellectual achievement and by seeing its essence with the intellect, it is the true carved one. And whatever you achieve from its matter with intellect [will bring] you closer to its truth, and this is truly the man. And his rungs are below the Throne and above the Throne, and he is from the generality of the living creatures that carry the Throne and from the generality of those who sit on the Throne. This is the "Likeness" by which he was created in the likeness of the four living creatures, and in the likeness of the appearance of a man on the Throne from above. And he is in the image of God and in His likeness. The authenticity of this thing is the speaking living being that is called *Chashmal* (חשמל, Electrum) – *Chay She-Mal* (חי שמל, living of circumcision) – a living being that talks and speaks, and its eye is as the eye of Electrum. And it glows, illuminates, rushes, talks, runs, and returns as the appearance of lightning on a dark night, after it circumcises and uncovers. For its secret was revealed from the secret of circumcision and from the secret of the foreskin. For, if one is circumcised and is not uncovered, it is as if he was not circumcised, and he is still uncircumcised and sealed. The secret of the circumcision is the cut; the secret of the foreskin is the covering; and the secret of the uncovering is the revealing. The circumcision includes this matter: Blood is shed from it and the nakedness of the newborn is revealed. About this, the combination of the Name *Adam* (אדם) was divided into three parts, for the Name of the

kind, the Name of the multitude, and the Special Name, as it was recalled in chapter 14.

From this matter, you will be able to understand the essence of the question and its disassembly, which is in chapter 2; the matter of the difference that is between good and evil born from the Tree of Knowledge and achieved by the known; and the difference between truth and lie, which is born from the combination of the two Trees – i.e. the Tree of Life and the Tree of Knowledge, meaning that the true life is achieved by the learned. And the death, which is the false and imagined opinions, has no existence at all. You should understand what difference lies between known matter and the learned matter, and know that the entire known matter is born from the practical intellect that is combined with the imagination; and the entire learned [matter] is born from the considering intellect, even though the feeling and the imagination preceded it in time. According to the matter of the kind and the multitude, they resemble the Hosts of above and below, and they are the Chariots that resemble the gatherings of the multitude and those of the kind. According to the matter of the one unique man, he is either the intellectual or the prophet [Moses] – the father and the first lord of the entire kind that was created in the image of God, for he alone is an imagination for the First Cause in the Hosts. Therefore, if Israel is the Hosts of the Lord, behold, Moses is their king as God, and the house of David is as God. And Moses is weighed against the whole Israel, and the Lord is weighed against anything that exists. The matter of the image is the shape of the intellect, and the matter of the likeness is the imagination of the knowledge – and you should understand this!

Secret 2 – The Combination of the Tetragrammaton, the Root of the Matter of the Voluntary and Natural Birth, and the Generations

It is known from chapter 7 and from the four chapters that come successively. And they are 60, 61, 62, and 63.

It is about the essence of the secret of the combination of the Tetragrammaton, the root of the matter of the voluntary and natural birth, and the generations. This secret is built upon the knowledge the Name, and it is the greatest among the secrets of Part 1. Know that you should always awaken from a few passages that I will recall for you to those that I will not recall. For, when one man begot one child, he did not beget him so that he will not beget more than one son. But he begot him and prepared him to give birth as well to a few sons and daughters. This is from his only wife, or from his two wives, and from his only handmaid, or from his two handmaids, or from even more. For, behold, we know that Abraham begot Isaac from Sarah his wife, Ishmael from Hagar his handmaid, and more children from another woman, as it was said: “And Abraham took another wife, and her name was Keturah” (Genesis 25:1). And it was said: “And she bore him Zimran, and Jokshan” (Genesis 25:2) – and so it ends. Behold, you will know that he prepared these sons to give birth to many sons, each one according to his ability of fruitfulness, seed, and power. The son also has power to beget twins from one woman, if they are opposite [in sex]. For, behold, Isaac begot Jacob and Esau from Rivkah his wife. And behold, Esau begot a few chiefs for the kind, and Ishmael also begot twelve princes to their nation. And Jacob also begot twelve tribes from both his wives and

both his handmaids – and with them, also one daughter called Dinah, from his first wife. According to *Kabbalah*, twins were born for each one of the tribes. And thus, twins were born for Cain and Abel, but a twin was not born for Seth. Furthermore, you should be awoken to the wonderful thing, which is that, when you find a matter of a story from among the stories that appeared in our true *Torah*, you should know whether that story behaves according to the custom of nature and does not pass outside the intellectual questioning, or it is the opposite of this. If the matter of that story is neither against the nature nor foreign to nature, you should continue [investigating] it by first continuing [with] the simple meaning, for the *Mikra* does not go out from its simplicity. And if you find a second matter in it that will be sustained with it, and in your opinion it is more excellent than the first, you should hold on to this and not take your hand away from the other. For you do not know which of the two is good, and whether both are good as one. Behold, the Rabbi of blessed memory awakened us to this by speaking about the matter of the combination of the Name [and] the place in chapter 8 – this imagination that was interpreted by us for the matter of the place. And he said: “Blessed be the Glory of the Lord from His place” (Ezekiel 3:12). For you shall know that this matter itself is the matter of “Behold, there is a place by Me” (Exodus 33:21) – i.e. the virtue of consideration and the reflection of intellect, but not the reflection of the eye combined with the place hinted by the mount in which the isolation and the achievement of perfection were. These are his holy words concerning this wonderful matter. Before this, he said [something] because of the one who made for us a remark – to awaken our hearts to the secrets of the combination of the Names. And he said that this is the key of his book and all the rest – i.e. all the books of prophecy

and the books of wisdom. And this is the truth in which there is no doubt. He further strengthened it in chapter 10, concerning the matter of the combination of the Name of the ascent, by saying: “And Moses went up unto God” (Exodus 19:3). This is from the third matter, which is combined with also the going up to the head of the mount upon which the created light descended.

These two excellent matters are witnesses for all the matters that resemble them. And they are the “Place” and the “Ascent”, for both appeared in the matter of man. And it is not prevented in any way that, when Moses ascended on the mountain, he also ascended to the divine virtue. The ascent will be combined from a revealed matter and a concealed matter, and the revealed ascends on the mountain, while the concealed is the virtue of prophecy. After the Rabbi of blessed memory revealed us this entire matter, which is a wonderful and concealed divine secret, he further wished [to reveal more], and he continued revealing it more in chapter 18. He brought us a loyal witness and said about the matter of the closeness of the Lord: And I do not think that you will be satisfied by the saying, “The Lord is near unto all them that called upon Him” (Psalm 145:18); “They delight to draw near unto God” (Isaiah 58:2); “But as for me, the nearness of God is my good” (Psalm 73:28); for all of these are the closeness of knowledge – i.e. an achievement of knowledge and not a closeness of place. So is the saying, “Near unto them” (Deuteronomy 4:7); “Go you near, and hear” (ibid. 5:3); “And Moses alone shall come near unto the Lord, but they shall not come near” (Exodus 24:2). If you wish to set that which was said about Moses, “Shall come near”, since he will come closer to the place from the mountain upon which the light dwelled – i.e. the Glory of the Lord – you

can do so, but this is the strong thing in its essence. These are the words of the Rabbi. You can already see from their interpretation that he calls the matter that is understood from the concealed an essence. And if so, against it the vain remains. Behold, he showed us that the essence of the last intention is not for that which is understood from the simplicities of the Writings, which are the ones revealed in most places. But the essence of the last intention in it is for that which is understood from its interpretations, which are its secrets.

Behold, the Rabbi of blessed memory hanged the understanding of the simplicity on the will of the one considering it, by saying, "If you wish". And by saying, "The strong thing in its essence", he showed that it is not appropriate for you to wish it, but it is appropriate for you to understand what is more honorable and excellent than this – even though the Writings can sustain both matters together, and even if perhaps the revealed can sustain more than the concealed, when its first and last things are tied in the beginning of the thought. But when the concealed matter is learned by a complete prodigious intellect or by a kabbalistic [intellect] pertaining to the *Torah*, one should not rush to the bonds that are tied in its revealed [matter], for they come in order to send away the concealed that is born from it, and to cover its evanescence from the multitude – the sages of the simplicity. From this remark, you should understand that, if the matter of that story appearing in the Writings is very strange, outside the question, and against nature – and the Writings did not recall it as being a wonder – you should know its secret in any other way that has no existence in its revelation – neither in the feeling nor in the intellect. And you should cast away from it that which is imagined, and learn its

matter and what its accident is. Indeed, concerning that which the *Torah* testifies as being a wonder, one should deny everything from it, for with the announcement of the claimant we should require no witnesses. And [the confession] by the mouth of a man equals one hundred witnesses. But you should know that the Name "Wonder" is covered and concealed, as the saying: "Is anything too hard for the Lord?" (Genesis 18:14). And it is translated as "Shall they be covered by the antiquity of God?". Likewise is their saying, "You have no business with the wonders that are concealed". Thus, the secrets of the *Torah* are wonders, and so it is that which was written: "Should it also be marvelous in My eyes?" (Zechariah 8:6) – etc. All are from one kind, for who can achieve wonders that is perfect in knowledge? About this, it was said: "The secret things belong unto the Lord our God, but the things that are revealed etc." (Deuteronomy 29:28) – i.e. the secret things are divine matters, and the revealed things are human. And therefore, the revealed things came combined with the deeds that are of the kind, as it was said: "To us and to our sons" – in the combination of the Tetragrammaton.

After this wonderful interpretation was made clear to you, you should know the secret of Adam and Eve, and Cain and Abel, who were born from the two of them. And [you should know also that of] Seth, for in him the existence was sustained. For he was born in the image of God and in His likeness, as it was said: "And begot a son in his own likeness, after his image, and called his name Seth" (Genesis 5:3). And it is derived from the word "Foundation/element". Abel is as his name: Even though his offering was accepted, behold, his end is to be killed in the field outside the settlement by his brother Cain, the murderer. And he will be forgiven of his crime even if his

punishment is greater than what he can bear. Behold, Cain (קַיִן) is derived from the word "Possession" (קניין), and he acquired knowledge in order to harm Abel who was harmed. This [Cain] is a murderer and that [Abel] is a murdered, and both are equal brothers, who were born from the building of the woman, the wife of Adam, by saying: "And the man knew Eve his wife, and she conceived and bore Cain, and said: I have got a man with the help of the Lord. And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground" (Genesis 4:1). None of them was called a son, but only Seth alone was called like this. And he was also born from Eve in the image of his father and in his likeness. Behold, concerning the two brothers that were born successively, one is a king and the other is a keeper of sheep. And his powers are his flock, for he leads them as a flock. And he lives and all his powers live with him. He is the smallest one in time and the greatest one in virtue. And his brother and living servant was tilling a dead thing, and all his powers were dead in his life but had growth. His food was the herb of the field in which his brother was killed, as it was said: "And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him" (Genesis 4:8). And the curse of Cain is: "Thorns also and thistles shall it bring forth to you, and you shall eat the herb of the field" (Genesis 3:18). The generation of the serpent is also from the field, and it lives and is subtle so as to cause harm, for it was said: "Now the serpent was more subtle than any beast of the field" (Genesis 3:1). It is the one that incites and seduces the harlot, until it comes to her and masters (has a sexual intercourse with) her, but not in front of her husband. And the curse of Cain is, "Fugitive and a wanderer in the earth" (Genesis 4:14), such as "From going to and from in the earth, and from walking up

and down in it" (Job 1:7). The serpent is more subtle than all and more damned than all, and its meanness is as its greatness. Behold, it is as the size of the camel – i.e. a living creature that carries a heavy burden and is ridden by its subtleness. It is a very big body and its movements are calm as the movements of the thief. All its words, in the questions and the answers, overcome its claimants, and the Name of its rider is *Samael* (סמאל). He is the one called *Satan* (שטן), and he is the angel of death. He is the evil inclination, and his creator laughs and delights in his action, for he has sent him without doubt. As it was said, he takes the permission and takes the *Neshamah*. And the consideration of its creator concerns the camel and its rider. The serpent does not have closeness to Adam, and there is no speech between them, but his closeness and speech are with Eve alone. Eve kills her husband by the subtleness of the adulterous serpent, and the natural hate is between the serpent and Eve – i.e. between the adulterer and the adulteress, and between their generations forever. The adulterer hates her, for due to her cause he was cursed, and the adulteress hates him, for due to the cause of his seduction she fornicated and was compelled with death for doing so. For her death for sinning does not break the order, since she was not commanded, but only man was. As it was said: "And the Lord God commanded the man" (Genesis 2:16) – the man and not the woman. Thus said the Lord to man: "Have you eaten of the Tree, whereof I commanded you that you should not eat?" (Genesis 3:11). And He did not say this to the woman. You will know the secret of the commandment from the end of chapter 48, and you will know the secret of the eating from the first part of chapter 29. And the sin of the serpent is only the seduction for the adultery.

These matters were hinted by the Rabbi in the second part of Chapter 30. And the woman [Eve] overcame the serpent in the beginning, but it overcame her in the end. And because the matters of Adam, Eve, and the serpent, of Cain and Abel, and of Seth is tied together, they were included in this secret. Know that in the matter of Adam, the serpent, and Eve the three most severe transgressions in the *Torah* were included. Cain, the serpent, and Eve: The three of them are murderers, for Cain killed Abel his brother, the serpent killed Eve, and Eve killed her husband – and you should understand this well! The serpent committed adultery with Eve, and Adam did evil until he transgressed, broke the precepts of the Lord, and committed idolatry, for [it was written]: “Because he has despised the word of the Lord, and has broken His commandment” (Numbers 15:31). The proof is that the Lord was angry at him and cursed him. And behold, it was said: “And it repented the Lord that He had made man on the earth, and it grieved Him at His heart” (Genesis 6:6). Behold, three kinds of transgressions were included in the beginning of the Formation: *O”Z G”O Sh”D* (*ע”ז ג”ו ש”ד*). And these three were also [included] in the secret of the word from which the beginning of the Creation of the kind and its everlasting existence come. This is in order to invert what was created against the last divine intention, and it is the first natural intention. For the natural intention, which is the Work of Creation, is to sustain the kind forever, and sustain its details for one measure of time through the incest. The divine intention that is the Work of the Chariot is to always sustain the unique person by revealing the secrets that are as the incest for the sexed multitude. And the discussed improper matters should not be heard as words of incest, for are the essence. And the rest is in vain. And for this reason, the multitude of the kind

was compelled to believe in the Writings according to their simple meaning, and that no secret will be revealed to them from it, for it is as nakedness for them. The compulsion reserved to the unique ones to believe in the opposite is to reveal the nakedness of that which is revealed to them, cover it from the rest, and take the concealed thing as fine flour and leave the revealed thing as a waste. About that which resembles this, Solomon the king – of blessed memory – said: “Stolen waters are sweet, and bread eaten in secret is pleasant” (Proverbs 9:17) – i.e. the secrets of the *Torah* are secrets that are whispered and known by the intellect after great thinking, and they are stolen and covered from the entire multitude. And all of them are concealed, bearing witness to the two inclinations. They are – in that which is revealed – one of the precepts, for they are either for the correction of the body or the correction of the *Nefesh*, which are either essential or beneficial. Behold, the revealed thing is a key by which the gates of the secret are opened. And behold, it is from the generality of the secret in type and not in kind. For the correction of the body is a preparation for the correction of the *Nefesh*, and the correction of the *Nefesh* is a preparation for its final completion, at which the purpose of the last divine intention [is aimed]. And it is the achievement of the Name. Therefore, the secret of the Tetragrammaton [lit. the Name of the Son] is the matter of existence and a tower built with turrets, which will never be shattered nor destroyed. Because the matter of the Name is derived from ‘wilderness’ and ‘waste’, we were compelled to combine in its existence ‘a son’, for it is its opposite – i.e. the building of the wilderness and the sustainment of the sword. Because of this, as long as the Name exists, the son exists. And each son is a generation and a caused thing for his father, who is his cause. The mercies of the father

for the son are very strong: "Like as a father has compassion upon his children, so has the Lord compassion upon them that fear Him" (Psalm 103:13). For they alone are truly His sons: "You are the children of the Lord your God" (Deuteronomy 14:1). When you prophesized – i.e. the seekers of prophecy, for when 'you are the children' (בני"ם את"ם = 543) you are combined – both [=] 'prophesize' (מתנבאי"ם). And they are in *Gematria* [=] 'I will be that I will be' (אהי"ה אש"ר אהי"ה). Indeed, [=] 'I was and I will be' (אנכ"י היית"י ואהי"ה) is in the secret of 'the twenty beings' (כ' הויר"ת = 453), and they are, "In Israel 'statutes and ordinances' (ח"ק ומשפ"ט = 543)" (Ezra 7:10); "And the Lord 'at their head' (בראש"ם = 543)" (Micah 2:13). And they are also a beginning for any Name. The girls are also weaker generations, as the matter of the weakness of the divine voice for prophecy – as the weakness of Dinah for Shimon and Levi her brother. And therefore, the connection between them is strong. "That the sons of God saw the daughters of men that they were fair, and they took them wives, whomsoever they chose" (Genesis 6:2); and also, "That the sons of God came to present themselves before the Lord" (Job 1:6); "And all the sons of God shouted for joy" (Job 38:7); and Job had "Seven sons and three daughters" (Job 1:2). And therefore, the thing that exists and sustains the *Nefesh* truthfully wherever it is, is the knowledge of the Lord and the achievement of His titles/appellations, for they are His *Middot*, ways, and actions, and the acceptance of the secrets of His *Torah* and the wonders of His precepts. The Tetragrammaton [lit. Name of the Son] was given with such and such letters – i.e. through the achievement of the order of the matter that will be determined by those letters given there, any disciple will learn. For this is the true son,

the sustainment of the truth concerning the matters of existence itself, and the root of the matters concerning the existence of the world and their matters as they are. With this, he will also be sustained through the sustainment of the thing learned by him, from which an everlasting building was born and founded. Due to this, the sages used to deliver it once a week to their sons and disciples. For every man is jealous except for his son and his disciple. And this disciple or son is tied to his father or Rabbi with a tie caused by his cause, but the immodest disciple or the unworthy son are not. As long as the cause exists, behold, that which is caused due to it will exist in its existence, and they will not separate. This is the matter called 'cleaving': "But you that cleave unto the Lord your God are alive every one of you this day" (Deuteronomy 4:4). And the matter of the son has the language of the intellect and the understanding, and you should understand this well.

Secret 3 – The Throne

It is known from chapter 9 and 45, from the first part of [chapter] 69, and from the second part of chapter 9.

The essence of the secret of the Throne is hinted in the Chariot also in Part 3. It is that the matter of the Throne is said about that which is neither a body nor a power in the body, and it is impossible to say that it is a matter that can carry it. For, behold, it was already interpreted through many tokens in the book of the Guide, and the sages of truth also agree about this. Whoever translates any of the matters of the Writings agreed about it, and all the sages of our *Torah* share the same *Kabbalah* [tradition] about this with no doubt. [And they say] that the Lord – blessed be He – is neither a body nor a power in the body. Being this

so, behold, it was interpreted that it cannot have a matter that will be carried upon it, for this is the matter about that which we said, "It is neither a power in the body". And its essence is a thing combined from matter and shape, for the matter is not a body and the shape is not a body as well. But when both will exist together, they will be called in our language 'a body'. And the two of them will be one thing, combined in their truth and their gender – i.e. a matter that is not a shape and has no shape as well in the consideration of its truth; and it is a shape that is not a matter and has no matter in the consideration of its truth. Even though the one cannot exist without the other, this is only [true] concerning the intellect – i.e. the intellectual person knows that this that exists is combined by two things. The token for this body that lives in its death is that, when the *Nefesh* separates from it – for it is the thing that was combined, joined with it, and revived it – all of its powers immediately cease. This means all his feelings, movements, and matters, and he remains dead as the body of the stone that neither feels nor moves by itself. This is a testament for the intellect also concerning the feeling, for this combined body was from one thing that separated from him. And perhaps, it was a single [thing] or many [things]. If it is more than one, all the more so that existing thing will be further combined, for the true physical combinations are of three kinds. They are the combination of a unique matter with a unique shape – and this is the first combination. And it is the combination of the matter of each of the elements, which are fire, wind, water, and earth in the consideration of its truth. Likewise, the Wheels are combined in this Chariot itself, or it resembles them – i.e. they are combined by matter and shape, or you may say from a carrier and something carried [in the grammar, subject and predicate]. But that carrier is not an accident in

any way, for the accident has no existence without the carrier. And if so, that which carries the power of the Wheels will be called a matter. For the beginnings of existence are six rungs, as it was recalled by Abunatzar Al-Parabi in the Book of Beginnings. They are the Lord – blessed be He – the angels, the intellect acting within us, the *Nefashot* as well, the shapes, and the matters. He did not recall the accidents, for they are not beginnings. And due to this, they were called accidents, for they are not substantial. But all those recalled are essences/objects. Concerning the essences/objects, some of them carry the accident, and they are the last three essences/objects – i.e. the *Nefashot*, the shapes, and the matters. Therefore, even though the self of these three matters is not a combined body, behold, they will be combined. And when they are combined, they are called bodies.

It is known that the matter and the shape have no existence without combination. The *Nefesh* also lives in this world, but in its separation we require research and consideration in order to know the existence of its matter – whether it has existence in itself as the truth of its first existence, or its existence and remaining depends on the cause of its creator, i.e. the active intellect that gave it (this is in the *Nefesh* of man alone), or it has no existence at all after its separation. This was already interpreted by the known philosopher in the Book of the *Nefesh*, and our true *Torah* does not deny his words, as we will explain in this book ahead – with God's help – in this Part in the secret of the life of the *Nefesh*. Likewise, it was further said about the thing that is carried by the matter of the Wheel that it [the thing] is compelled to be its shape and that it is not an accident as well. It is not possible for a matter to exist without a shape. So, how can a carrier be called an

accident? If so, when it is combined with the shape, then it is a body; and then, it will be able to carry the accidents. Furthermore, it is impossible for it to be combined in this first combination with no accidents from the side of the matter and the side of the shape. And the accidents are according to their combination. Therefore, the Wheel is combined by matter and shape, as we have said, and the accidents of the elements will be sparse. Even though this is not the matter from which the elements are combined and these shapes are not a single matter with the matter of the Wheel – and they are not different shapes for each other – behold, they will be called by a single joined Name, i.e. matters, carriers, and shapes, or substantial powers. These and those will also be called natural.

If so, behold, it was interpreted for you from our words that we believe that the Lord – blessed be He – is One – i.e. that He is not combined and He is not many. For each combined thing is not one, and the many are not one. And this is the first thing that we learned. It will be compelled for you as well to believe that He will give and not be carried upon a matter, for nothing would be able to carry Him in any way. Indeed, the matter for Him – blessed be He – is as clay in the hands of the porter, metaphorically – i.e. He can do anything He wishes, desires, and decrees by His wisdom with it. And He is the One that created it from nothing and made it a living creature. Therefore, it is as His instrument for any action and any work, either superior or inferior – i.e. the Work of the Chariot and the Work of Creation. Now, it is clear that the Lord – blessed be He – is not carried by anything, and He requires nothing to complete Himself. But anything that exists requires Him in order to complete the existence of the essence of its truth and for any completion that exists for it. For, if He were not

the entire existence, everything else would have been completely canceled and nothing besides Him – blessed be He – could have existed. It is appropriate for you to believe that from His side – blessed be He – He is neither combined in the recalled first combination nor in another combination from the two remaining combinations, which are the combination of the temper – i.e. the mixture of the elements together and the combination of the abode that is distant from Him will exist for Him. The combination of the temper is that which exists from things that were first combined by matters and shapes, as the four elements that joined together. After being combined in the first combination, they will receive the second combination. These two combinations are achieved by the intellect and not by the senses, and they exist in the four kinds of combined things, which are inanimate, vegetative, living, and speaking. But the third combination is the combination of the abode, and it is the abiding of two essences/objects that are combined by the two first combinations together in one body cleaving together little by little; or [it is the abiding] of a number of secondary essences/objects, each of which is a Creation in itself – they are connected to abide together. This combination does not exist for the vegetative, for its roots are not its leaves, its leaves are not its branches, and its branches are not its fruits. But concerning the tree, behold, it is combined by the three combinations together, for it is a single body that has a root, a branch, leaves, and fruits. Behold, each of these is combined by two combinations alone according to the particularity of each of them. And they are the combination of matter and shape, for each element and the combination of the generality of the four elements is found only in the root, only in the branch, only in the leaves, and also only in its fruits. Nevertheless, you will find that a few

of them have the combination of the abode, when you consider their truth more than that I have recalled here, for there are fruits that have seeds in them. And whatever resembles this is as the combination of the abode. But I gave you a metaphor through which you will be able to understand the intention of my words. Likewise, any living thing has more combinations, for it is combined by many abiding organs – and so it is also for any speaking living things.

This was already clarified to you in many books. Nevertheless, this final combination – i.e. the combination of the abode, is achieved by feeling. There is no need to bring proof about anything achieved either by feeling or learned by a first grasp. For whoever received any of these two powers – i.e. feeling or intellect – will not deny it. You should know that anything that was combined by the First Matter and the first general and more natural shape is more excellent and pure in existence. And [you should know] that it receives a great divine virtue. The power/potential abounds upon anything that is more purified by the Lord, in addition to the powers of whatever is below it. These virtues in the combined things are five, and they are from the elements up to man, for with him all the elements and the combinations were completed. It began from the three middle elements: The inanimate, the vegetative, and the unspeaking living beings. But that which spread from the combinations and united more than the matter of the Wheel from its shape and virtue was purified. And it ascended until it reached the final expansion, unity, virtue, and perfection. For the spreading, the unity, the virtue, the perfection, and that which resembles them from the Names falling after them concerning this matter [are details and] do not concern the Lord – blessed be He. Behold, because

of this He is in the end of the virtue of the superior ones, and man is in the end of the virtue of the inferior ones. All this is as it was said: The Lord – blessed be He – sits on a high and lofty Throne, and its margins fill up the Palace. It was also said because of this that man is in His likeness in this matter. And therefore, it was said: “And upon the likeness of the Throne was a likeness as the appearance of a man upon it above” (Ezekiel 1:26). If one of the human beings will be completed with the two superior virtues of mankind, which are the wisdom and the wealth, they will gather together within him – i.e. as these perfections gathered within Solomon the king. The judgment decreed that both of his virtues had to be announced in the Writings. Therefore, it was said about him that he was named after the Complete Name – blessed be He – and that he is the king to whom peace belongs. About this, it was also written: “Then Solomon sat on the Throne of the Lord as king” (1 Chronicles 29:23). And this appeared for none else besides him. Concerning the two recalled virtues, one of them is a human virtue, and it is the great wealth. And the second is a divine virtue, and it is the great intellect. Nevertheless, there are another two virtues for man, and they are also perfections for him. One of them is only human, and it is the beauty of the body and its glory. And the second is combined as human and divine, and it is the wisdom of the middle *Middot*, as it is explained in Part 3, chapter 44, which is the last part. And we should discuss in it – with God’s help – about the secret of worshipping the Lord out of love, and this will seal the writing.

Now that I explained to you all this along with that which you will understand from the words of the Rabbi, it is appropriate for you to believe in the matter of the Throne everywhere it appears concerning either the Lord –

blessed be He – or man as a virtue and a perfection outside that which is ordered according to its simple meaning about man. For it is not prevented in the intellect to be as its simplicity is, such as in “Now Eli the priest sat upon his seat” (1 Samuel 1:9), etc. But it was said that man or his likeness are above the Throne, below which there is a firmament. And below the firmament, there are four living creatures, and they are also in the likeness of man, despite the intellect orders us that this is not as its simple meaning is. The judgment decrees for you to believe it to be a concealed matter. It is the matter of the virtue concerning the matter in which that man separated himself with the virtue of existence from all the virtues that are ordered by the Throne. All the more so, he separated from the virtue of the existence of the firmament, for it is below the Throne and above the four living creatures seen in the sight of prophecy in four likenesses, which have four Names: Man, lion, bullock, and eagle. The likeness of their faces is the face of man. And if so, they are four kinds of man. Concerning the first, its shape is as the shape of a man inclusive of the living creatures, the beasts, and the fowls that are the airy world. Concerning the second, its shape is as the shape of a lion, and it is an evil and harmful animal, such as Judah: “Judah is a lion’s whelp etc.” (Genesis 49:9); “An evil beast has devoured him; Joseph is without doubt torn in pieces” (Genesis 37:33). And it is the bullock; it is a beast: “His firstling bullock, majesty is his” (Deuteronomy 33:17). The lion is an animal and not a beast, and the bullock is a pure beast. And the lion is an impure animal, and the eagle is an impure fowl, flying in the air, light as wind, as Reuben went up above: “Because you went up to your father’s bed” (Genesis 49:4). And it is the first power: “My might, and the first-fruits of my strength” (Genesis 49:3). It is the firstborn of the tribes, for

it was said: “And how I bore you on eagles’ wings, and brought you unto Myself” (Exodus 19:4) – i.e. above by worshipping Me. As it was translated [from Aramaic] for ‘worship’, “As an eagle that stirs up her nest, hovers over her young, spreads abroad her wings, takes them, bears them on her pinions” (Deuteronomy 32:11). Indeed, the shape of man is the shape of the ordinance of judgment: “Dan shall judge his people, as one of the tribes of Israel” (Genesis 49:16), and it is the essence of the carrying of the Throne. And therefore, all the shapes of the animals were included in its shape, for its keeping is the strongest of all. And thus, it was said: “And this was their appearance: They had the likeness of a man” (Ezekiel 1:5). And I have already explained to you the matter of the likeness.

Behold, Dan is northern and the standard of his camp is in the northern wind. And Reuben is southern and the standard of his camp is in the southern wind. Judah is eastern and the standard of his camp is in the eastern wind. And Ephraim is western and the standard of his camp is in the western wind – and it is the standard of Joseph. Indeed, the standard of the camp of the Levites is holy, and it is in the midst of the camps. The beginning of the Chariot is in the north: “And I looked, and, behold, a stormy wind came out of the north” (Ezekiel 1:4), and such is the judgment, as it was written in the sentence about the matter of the Throne: “Righteousness and justice are the foundation of Your Throne” (Psalm 89:15). And the essence of the Chariot that surrounds is the west – i.e. the shape of the bullock. Therefore, its appearance changes from a bullock into a *Cherub*, for the Divine Presence is in the west. Behold, the fire is from Venus, for the lightning that illuminates comes out of it. These four living creatures were born because they are living creatures of fire that

speak. And thus, it was said: “And out of the midst thereof came the likeness of four living creatures” (Ezekiel 1:5) – as in the midst of the camps, the place of the essence of the illuminating fire of lightning. Behold, the breastplate of judgment is in the midst of four columns of stones, for “Onyx stones, and stones to be set, for the ephod, and for the breastplate” (Exodus 25:7) are for the need of the ephod and the breastplate. And they are on the heart of Aaron in an everlasting remembrance, and he is the midst of the four. Two stones build two houses; four columns [build] four standards; four rings [build] four steps, which are four winds; and four elements [build] four living creatures. These and all the others that are similar to them and exist in the Writings came to show us the way of the Work of the Chariot and the Work of Creation by which the Lord will be achieved in the essence of what is possible for us to achieve from Him – blessed be He. And it [the essence] is from the midst of His recalled Works, which are first divided into two superior types – i.e. the Work of the Chariot and the Work of Creation – as we will explain ahead when we will reach – with God’s help – these two general secrets. We will hint at them in the secret of the titles, and also in the secret of the Names and in other places whenever their matter will appear to us. I am certain of the greatness of your intellect and, after you learn well the matter of the Throne and that which we – me and the Rabbi [Maimonides] after which I am drawn and whose words I trust – had hinted at in its secret, you will not require me to explain you [anything].

Behold, I have explained the matter of the simple things of the Writings, and they are innumerable in what appears in them concerning the matters of materiality. For you already know that the compulsion of speech requires this

due to the fact that it precedes the drawing of the intellect in nature and in time. If the drawing precedes it above, by saying, “The *Torah* speaks in the language of the human beings”, [it is true,] for how could the *Torah* speak about one matter that can be achieved in no way in the world? For this is exactly like man, who cannot grow wise without the imagination. One cannot even prophesize without imagination, and all the more so without speech or feelings that precede the imagination and the intellect in that which is in nature and prevents the change. Being this so, I do not need to remark those words that show materiality, such as the word ‘place’, or ‘sitting on a place’, or ‘rising up from it’, or ‘standing in it’, or ‘settling on it’, or ‘being close’, or ‘passing in it’, or ‘coming to it’, or ‘going out of it’, or ‘walking in it’, or ‘dwelling on it’, etc. For all these are combined Names in necessity, and they are those that determine only either the local movement or the local rest, which are accidents outside the moving object – i.e. the qualities do not cleave to it. But these are qualities as the accident of the ‘where’, or the situations [caused] by the accident of the situation. And the will determine the proportion of time in the question of the ‘when’. As you would say, “When did such person come to this place from such a place?”; or “When will such person go to a such place?”. These and others similar to them from that which we have recalled are not matters that could be drawn about the Lord – blessed be He – and it is all the more so for the imagined things that are even more inferior, as for example eating, drinking, wearing cloths, sleeping, awaking, etc. But concerning the other titles, the plebs consider that, if they are removed from the description of the Lord – blessed be He – He might have lacks in their imagination – for they imagine our perfection and virtue as something living, wise, able, wishing, loving, happy,

angry, and so on. For some [attributes] show His perfection – God forbid that something else besides this completes Him. And some of them show His keeping, love, rejoicing with us, choosing us from the rest of the nations to worship Him, His anger with our enemies, and His hate for them, for they do not do as He wishes. These are all matters upon which true intellectual tokens and the *Torah* should be brought, as you will hear from our words when we reach the secret of the titles and the Names, with the help of the Creator of all. Know that the words Throne (כִּסֵּא) also shows ‘covering’ (כִּסּוּי) a thing and surrounding it, and [also something] of this type: “The heaven in My Throne” (Isaiah 66:1) – and you should know this very well!

Secret 4 – Numbering

It is known from the Part 1 of chapter 10, 35, and 23, from the Part 2 of chapter 45, and from Part 3 of the chapters concerning the keeping.

Concerning the essence of the secret of Numbering, know that numbering and recalling determine one single matter on one side, but differ in matter on the other side, for the name ‘numbering’ will be said about a numbered matter – i.e. a number. As it was said, “Number all the firstborn males” (Numbers 3:40). For its matter is, “Count their numbers”, and there is no matter [mention] of recalling. Indeed, you will understand the fact that they are hinting at another matter from the saying: “What is man, that You are mindful of him?” (Psalm 8:5). And numbering is also for good and evil. It also means appointing and entrusting: “And let the king appoint officers” (Esther 2:3). And more

of this kind is in the Book of Formation (6:2): “Entrusted in the *Teli* (fulcrum) and the Wheel of the heart”. Moreover, that matter of recalling also falls upon a matter that was forgotten and recalled again, and it falls upon the matter that is about the keeping of its existence, so that it will not be forgotten. That which shows the forgotten [aspect] is as the saying, “Yet did not the chief butler remember Joseph, but forgot him” (Genesis 40:23). After that, [we find the example of] his remembrance before the Pharaoh, as it was said: “And there was with us there a young man, an Hebrew” (Genesis 41:12). [The verse] that shows the recalling is: “Remember the *Shabbat* day, to keep it holy” (Genesis 20:7). And therefore, it was written: “Observe the *Shabbat* day” (Deuteronomy 5:12). You will understand this from the second part of chapter 31, and it is that we have to recall the two ways of recalling every time after the matter of going out from slavery to freedom, by saying, “A remembrance for going forth out of the land of Egypt”, in the sanctifications of the *Shabbats* and the good days – and [so also] in *Yaale Veyavo*, and after the emergence from secularity to holiness. For we also say: “A remembrance for the Work of Creation” – i.e. the word of the renewal of the World. Concerning Noah [we find]: “And God remembered His covenant” (Exodus 2:24); and also, “That I will remember My covenant etc.” (Genesis 9:15). And [there is also] the secret of the bow: “And I will look upon it, that I may remember the everlasting covenant between God and every living creature, etc.” (Genesis 9:16); and also, “And I will remember the land” (Leviticus 26:42) – and many more like these. Indeed, the matter of recalling *Rosh Ha-Shanah* [the Jewish New Year] – since we say, “This day of memorial” – is in order to complete the two matters that I have recalled. This is a kabbalistic thing of our nation, for in *Tishri* the world was created, in

Nissan we were saved from Egypt, and in *Kaf* Waw (26) generations that *Torah* was given, even though it was first given to the heads of the generations. We count the Moons from *Tishri* and the periods from *Nissan*. The Moon means the renewal of the Moon. And therefore, *Rosh Chodesh* (ראש חודש, the new Moon) appears as a holy day, which is not so for the rest of the times in all the months of the year. The period is the renewal of the Sun. Do not think that Rabbi Joshua and Rabbi Eliezer – who are sages of Israel, kabbalists in the secretes of the *Torah* – had a doubt in that which appears from their general words. And it is that which is written in *Masechet Rosh Ha-Shanah*, where one of them says that the world was created in *Tishri*, that they were saved in *Tishri*, and that in *Tishri* they are destined to be saved. And the other says that the world was created in *Nissan*, that they were saved in *Nissan*, and that in *Nissan* they are destined to be saved. For, if they did not know the secret, I wonder if we have in our generation a man of *Kabbalah* that knows it.

Indeed, truly know that the words of both are the words of the Living God (*Elohim Chaim*), and there is no question between their words. And they are not opposites, as the one that is not a kabbalist might think about that secret, because of the declaration concerning the announcement of the opposite in their words according to the first consideration. I tell you this eminent secret concerning the matter, so that you will understand it, if you have a brain in your head. It is that you should know that our holy *Torah* awakens our intellects through the names of the days, which are different from the secular days. But the secular days have no special names in our religion – neither from the Writings, nor from *Kabbalah* – but there is only a number for them. The proof is that which was said

about them in the *Torah*: Day *Alef* (1), day *Bet* (2), day *Gimel* (3), day *Dalet* (4), day *He* (5), and the sixth day. It was said about each of these six days, which are the secular days and the six days of Genesis in equality: “And there was evening and there was morning” (Genesis 1:13). But the seventh, even if it is from their generality on one side, was separated from them in the essence of separation. Because of this secret, we sanctify on the seventh night and we separate the first night, which is the night of day *Alef* – the full conclusion of the *Shabbat*. The separation [means] that these six are secular and the seventh is holy. And it was not said about it, “And there was evening and there was morning”, for all of it is holy and it is a long day. And it is a remembrance for the day that is all ‘a rest’ (שבת) for God. And it was called by a unique Name, which is *Shabbat*, due to “And He rested” (Genesis 2:2). And it was blessed due to “And God blessed” (Genesis 2:3). And it was hallowed due to “And hallowed it” (ibid.). If so, behold, the separation between them on many sides is great, and it was also called the seventh day. The *He* of “The sixth day” (Genesis 1:31) and *He* of “The seventh day” (Genesis 2:2), which are added to the number of the measure of time, show the combination of Creation, for this has ‘five of knowledge’ (ה' הידיעה, *He Hayediah*) and the other also has ‘five ok knowledge’, but the day of *Shabbat* is only hallow to God, as it was written: “But the seventh day is a *Shabbat* unto the Lord your God” (Exodus 20:9). For He blessed it and hallowed it, because on it He ceased from work and rested.

The two *Hes* appeared in the Name, for they are meant to hint at the *He* (5) *Sefirot* that are secular and the *He* that are holy such as the *Yud* (10) fingers – *He* on the right and *He* on the left. These are holy and those are secular.

Because of this secret, we look at the fingernails during the *Havdalah* and bless with “The Creator of the sources of light of fire”, for the sources of light of fire are ten lights, as the ten sights of prophecy and its ten Names. The matter is that the fingers are the essences of the body, and it is appropriate to look with a complete observation at the essences of the body. And they cannot be achieved without a light that illuminates them from their outside, is separated from them, and abounds them. About this, it was said in the Book of Formation: “Ten *Sefirot* without essence in the number of ten fingers, five against five” (1:2) – hinting that they are the essences of existence, as the fingers are the essences of the body. And they are ten against the separated intellects, ten Wheels as the hands and the legs – these act and those move. Likewise, we bless about a good scent; we smell it with the breaths of our nostrils to hint at the matter of “And breathed into his nostrils the breath of life” (Genesis 2:7), and at “He ceased from work and rested” (Exodus 31:17). For an additional *Neshamah* (higher soul) is added to us when the *Shabbat* comes, and it goes out in its conclusion and separates from us. For, because of it, we were holy. And when it has gone out, we return to be secular as in the beginning. From this, you will understand the secret of the Explicit *Shabbat*, which is in the Explicit Name in a comprehension that is enough for the understanding one. For what will the one that did not work on Friday eat on *Shabbat*? The proof for that at which I have hinted in the combination of secularity and holiness in the order of the two *Hes* was called by us the sixth day and the evening of *Shabbat* – i.e. mixed and combined with the *Shabbat* on one side, as I said, if this is secular and that is holy. And you should understand this well!

Indeed, the secret of *Tishri* and *Nissan*, which was hinted by two sages of Israel of blessed memory, is that the first Name of *Tishri* is the day of *Rosh Ha-Shanah* (the Jewish New Year), and it is the first day of the month and also a memorial day. Know that *Kabbalah* bears witness, and says and shouts with a great, tremendous, and loud voice in that day: “Today is the day of Creation and today He shall put to trial all the creatures of the world, whether they are sons or servants etc.”. And there is no doubt that what we say, “Today is the day of Creation”, we say about that same day in which we stand. And the proof is our saying today about the matter of the world, as we say today about the matter of all the creatures in the world that stand to trial. Behold, whoever knows the Holy Language knows that a day that already passed cannot be called by the name of the day alone in any way, unless it is combined with another discourse. Indeed, the day alone hints at nothing else than that day in which man stands, as the saying: “This day you go forth in the month Abib” (Exodus 13:4). For there is no doubt that this was said to them on the day of departure itself. I will tell it to you in two other languages, so that you will know it from them. And it is [because] in Greek the two matters are separated. For, behold, the day when man is found is called *Shamro* (שמרו), and the rest of the days that passed or will pass will never be called like this, but rather *Imra* (אימרא). And in Latin, the day when man is found is called *Oggi* (אוגי), today [truly, in Italian; *Hodie* is in Latin]), and the rest that passed or will pass will never be called like this, but rather *Yorino* (יוריננו) [*Ieri* in Italian; *Heri* in Latin) or *Dia* (דיאה, days) in Latin. I have also seen the translator interpreting “This day, you go forth” (ibid.) as “Day of Judgment” (יומא דין, *Yoma Din*). Likewise, the interpretation of “For whereas you have seen the Egyptians today” (Exodus

14:13) is “Day of Judgment”, and he did the same with all of them. There is no doubt that on that same day this was told to them – i.e. on the day that this deed happened – as he said there: “Stand still, and see the salvation of the Lord, which He will work for you today” (ibid.). And so, concerning the manna it was said to them that same day: “And Moses said: Eat that today, for today is a *Shabbat* unto the Lord; today you shall not find it in the field” (Exodus 16:25). And also in Esther [it was said]: “Let the king and Haman come this day” (Esther 5:4). Do not err in the saying, “To divide the day from the night” (Genesis 1:14), or the saying, “To rule the day” (Genesis 1:16), for those are the Name of the kind – the Name of past and future.

This is a wonderful symbol of the *Torah* as well as a great and honorable and dreadful secret, by which the truth of the renewal of the world as it is in the secret of the sevens, the jubilees, and the fallow years is confirmed. The *Torah* is the witness that this recalled day is the day of *Rosh Ha-Shanah*, the first day of the month, and that it is the seventh month. It is known that the year is the friend of the *Nefesh* according to the Book of Formation. And likewise, the world is the friend of both, and the three of them are loyal witnesses – world, year, and *Nefesh*. The three of them are in the judgment of ten days, for their formation is [achieved] by ten *Sefirot* and twenty-two letters. Therefore, the day of *Simchat Torah* is on the twenty-second day of the month of *Tishri*, and the ‘Day of Atonement’ (*Yom Kippur*) is on its tenth day, as the one who knew the truth of the renewal of the world testified – he being Abraham our father. And he called the Lord, “The Everlasting God” (Genesis 21:33), as well as “God Most High, Maker of heaven and earth” (Genesis 14:22), forever. Behold, it is

known that the lesser light [the Moon] rules over the night and the greater light [the Sun] rules over the day. Behold, we count the periods from *Tishri*, for the power of the lesser one increases. And the nights are long and keep becoming longer, until they reach the essence of what is possible for their increase, up to the completion of *Tzaddi* *Alef* (91) days and *Waw* (6) and a half hours. And it is the proportion that is between the [dark] period and the sunny period. Then, the power turns back, inverts, and lessens with that proportion itself by which it increased, until it reaches the first proportion in equality. This is the period of *Nissan*, and the Name of the days of the power of the lesser [luminary] is the days of rain under its rule, while the Name of the power of the greater [luminary] is the days of the sun under its rule. And its beginning is in the period of *Nissan*, when the two powers are equal together. For then the one is not bigger than the other, since the night and the day are equal. Likewise, during the period of *Tishri* the day and the night are equal. And about this, the *Torah* said: “The two great lights” (Genesis 1:16). And it further divided them and said: “The greater light to rule the day, and the lesser light to rule the night” (ibid.). And the simple interpretation is that which is seen by the eye, for both of them [the luminaries] are greater compared to the rest of the stars. And when you compare them with each other, behold, one is bigger and the other is smaller.

Indeed, concerning this concealed thing in which we are, the multitude knows nothing about it – i.e. from the concealed powers and how either great or small they are. Behold, from *Nissan* the day increases and the night weakens, until they reach the proportion of its essence. And this is the time of *Tammuz*, and the thing continues to invert up to *Tishri*, when they are equal. Behold, if so, the

world – even though it is renewed everyday with no doubt, as we say in the prayer of the Creator – “Renews every day the Work of Creation” – as well as every week and every month. Behold, it [the world] continues to renew several times during the year in the essence of the inversion of time. Behold, its renewal each day compels it to be one – i.e. one by one, day after day. And each day of *Rosh Ha-Shanah* is holy, and its renewal in the four seasons of the year compels it to be four – i.e. four by four. And therefore, during three forbidden years one should not eat. And the fourth year is, “Shall be holy, for giving praise unto the Lord” (Leviticus 19:24). And its renewal is in the jubilees, for each jubilee from fifty years is compelled by *Nun* (50) so that the year of jubilee can be holy. Behold, the secret of the jubilees is the secret of the world, as it was said: “His servant forever” – which is the jubilee. And the secret of the season and the days is the secret of the year. Behold, the secret of *AD"N* (י"ד = 54) was completed by the two witnesses – i.e. in the world and in the year. And their times are holy. Indeed, the secret of the *Nefesh* is completed by ten, for each thing found in holiness is not less than ten. And thus, the ten penitential days are for the *Nefesh*, decreed by the secret of *Yud* (10). And thus, the secret of *Adonai* (י"ד = 64) is completed: “The tenth shall be holy unto the Lord” (Leviticus 27:32).

If so, due to the equality found in the two times from the side of the *Nefesh*, the sages said that which we have recalled from their words concerning *Tishri* and *Nissan*, for the *Nefesh* is judged in *Tishri*, which holds the *Midda* of judgment and ordinance. And He recalls and counts the entire work of the year [of every person]. If he was worthy to be close as the sons are, it was decreed [for him] to go forth from slavery into freedom on *Nissan*, as we say:

“Whether as sons etc.”. If he was not worthy, for he lessened and resembled the servants, he does not go forth until another *Tishri* comes, as we say: “Whether as servants”. And he continues to stand in trial. If so, the decree of the ordinance is from *Tishri*, and the action is from *Nissan*. And behold, both were called heads for us. The secret is that *Tishri* is a head for the birth of the Moon, which is the day of *Rosh Ha-Shanah* as well as the first of the month. For the year is for the Sun and the month is for the Moon. And with this, behold, *Rosh Ha-Shanah* is the head of the movement of the Sun on one side, and this is the recalled side. The fact that *Tishri* holds within it the power of the Moon and the Sun together will show that both are one Creation. Behold, *Nissan* is also *Rosh Ha-Shanah* for the months, as it was said: “In the first month” (Leviticus 23:5) – i.e. a head for the heads of the months. For *Rosh Ha-Shanah* is not in the first month, but rather in the seventh month. Behold, they are two heads. *Rosh Ha-Shanah* for the months is *Nissan*, and this is the opposite of the birth and the season, for the day of the birth and the season is recalled about visiting the day of death – i.e. the day of birth and the surrounding of its opposite. “A time to be born, and a time to die” (Ecclesiastes 3:2) is as the matter of “This day is the Creation”. It is a day in which the world is impregnated, as the expression of “And she conceived and bore” (Genesis 4:1). For we have said, “The Creation”, and there is no doubt that this should be said about the secret of the reward about that which we have recalled. Therefore, the reward of Isaac for the burnt offering of a ram is known, for it was created from the six days of Genesis. And it is the day of the conversion of the burnt offering, and a burnt offering is under another: “A lamb of the first year for a burnt offering” (Leviticus 12:6) – in the secret of the truth of the sacrifice.

Therefore, we say: "Today is the Creation". And behold, it is the day of birth and the day of pregnancy in equality on one side. But when it is the year of impregnation [i.e. the leap year], the pregnancy is in *Tishri*. The impregnation is in both *Adar* and the birth is in *Nissan*. And the months of that year are *Yud" Gimel* (13). Behold, you will hear its secret. And therefore, the one that impregnated *Nissan* with *Nissan* was not given thanks by the sages, for such is the judgment. The pregnancy is in our saying, "Today is the Creation", which hints at the speedy world. It takes *Zain* (7) months and no more, up to the equal day of birth, for the unique Name also testifies about this. There is no difference in saying "A season according to the order of the truth of the matter", or saying "Repent", for the season determines the matter of surrounding, turning, and revolving. And thus, the repent is within itself. As it was said, "And the living creatures ran to and fro as the appearance of a flash of lightning" (Ezekiel 1:14). And it is the return of the *Nefesh* from one matter to another, and its change and inversion from one thought to another in the year from time to time, until it returns to the last repent, which is the essence of the intention that is found in its matter. As it is written, "And the dust returns to the earth as it was" (Ecclesiastes 12:7). And as the Lord said to Adam, "Till you return unto the ground, for out of it were you taken etc." (Genesis 3:19). And this is according to the action and the power in the *Nefesh*, which are also in the repent, as it was said: "And the spirit returns unto God who gave it" (Ecclesiastes 12:7). Behold, the number of 'gave it' (נתנה = 505) is [=] 'reward and punishment' (גמול) – i.e. it was given in order to receive the reward and the punishment. And He is the One that gave it since the beginning of the earth, since the day of *Tishri*, and since *Tishri*. And therefore, "The law of the Lord is perfect,

restoring the soul etc." (Psalm 19:7), because of the repent. Therefore, we were ordered to take the beginning of the earth, for man is the essence of the fruit of the ground as well as the beginning of the fruit. How? Behold, it was written: "Then the Lord God formed man, etc." (Genesis 2:7).

It is known by every intellectual that the truth of the Name of the last inferior element [the earth] among the four [elements], which is the middle point – i.e. the center of the world – is dust – also called earth, or ground. But the Name 'ground' is more unique for it. Therefore, this [appears] about man combined with the word 'ground', as in the saying: "Dust of the ground" (ibid.) – i.e. the beginning of the ground, whose beginning is dust. "For dust you are" (Genesis 3:19) – for it shows the fineness of a thing and the sum of small parts. This is as in the saying, "Until it was as fine as dust" (Deuteronomy 9:21), after saying, "And burnt it with fire, and beat it in pieces, grinding it very small" (ibid.) for that matter as well – i.e. the matter of the calf. It was burnt until it returned to be dust. And this is what happened to its mother, the red heifer: It burnt. "Of the ashes of the burning of the purification" (Numbers 19:17). Likewise, the fine living creature – i.e. the louse – is created from the dust of the ground as man. Therefore, it was said: "Then the magicians said unto the Pharaoh: This is the finger of God" (Exodus 8:15). But this was not so for the rest of the plagues. The *Drash* (allegorical interpretation) is known, for the demon cannot create a living creature that is smaller than barley. Indeed, the fact that man is the essence of the fruits born from the ground is known by all in *Kabbalah*. And the intellect [knows] that the reason for man being a fruit is the everlasting keeping of his kind. His details have

a limited time according to the law of the natural world, and according to the law of the volitional tongue – i.e. according to his deeds, and also according to the matter combined between the nature and the will, i.e. the accidental law, as the Rabbi recalled about its matter in the second part of chapter 48. Were it not for the return of the living creatures to dust, the kinds would not have been kept as the wisdom of our Creator – blessed be He – decreed in the secret of the birth and the season. For, as the existence is the cause of the loss [of existence], the loss is the cause of the existence, as it was interpreted through symbols in the book *On Life and Death* written by Aristotle, the head of the philosophers.

Behold, each man is created with the combination of these three things – i.e. nature, will, and accident. And so is his loss [of existence] according to a natural death, a volitional death, and an accidental death. The judgment and the ordinance refer to the volitional one alone, for the natural one is as the death due to old age and that which resembles it. It is when the elements are damaged in the complete nature, and the *Nefesh* cannot suffer their company any longer. So, it separates from them and goes away. Then, the body that lived for it turns to be dead. This is the way for any death, but there are times when the damage of the elements will come by the will of the Lord from the side of punishment for man, for he has sinned against Him with his will. And the divine will punish the owner of the human will for this, in the secret of every *Torah* and its law. There are times when the damage accidentally comes to the body that receives it, such as the death of the young ones before they reach the chapter [“chapter of life”, age] of being *Bnei Mitzvah*. [This could happen] even if that damage comes to the sons because of

the punishment for the compulsion of their fathers, as it was written: “Visiting the iniquity of the fathers upon the sons etc.” (Exodus 34:7). Therefore, the little died in the accident because of the ordinance of his father. It was already said: “The fathers shall not be put to death for the sons, neither shall the sons be put to death for the fathers; every man shall be put to death for his own sin” (Deuteronomy 24:16). And ‘man’ appeared in *Kabbalah* as ‘until he will be a man’ – i.e. *Bar Mitzvah*.

Know that the Lord punishes only those that sinned a lot. Therefore, His measure is: “Long suffering, and abundant in goodness and truth” (Exodus 34:6). And He is: “Forgiving iniquity and transgression and sin” (Exodus 34:7). Against these, there are the three kinds of atonement – forgiving, pardoning, and atoning. This is despite in the first [verse] he recalled “Visiting”, and he did not explicitly say “Kills” – i.e. “Visiting the iniquity of the fathers upon the son” (ibid.). And in the end, he said: “But every man shall be put to death for his own sin” (2 Kings 14:6) – recalling the word “Death”. And this is because sometimes there will be visiting upon death, as it was said: “If these men die the common death of all men, and be visited after the visitation of all men, then the Lord has not sent Me” (Numbers 16:29). This is as the saying: “Behold, I will punish them, the young men shall die by the sword” (Jeremiah 11:22). And in the end, it was said: “The year of their visiting”. This is as His saying: “Whosoever has sinned against Me” (Exodus 32:33). And after this, it comes: “In the day when I visit, I will visit their sin upon them” (Exodus 32:34). Sometimes, it will be upon “Evil” and not upon death, as it was said by Him: “You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities” (Amos 3:2) – i.e. I shall bring

upon you many evil calamities until you repent. This is similar to the saying: "That, as a man chastens his son, so the Lord your God chastens you" (Deuteronomy 8:5). Because He already said that this is for a little good and keeping, He said: "You only have I known of all the families of the earth" (Amos 3:2). And this is a great secret concerning the separation of the keeping between Israel, which is holy for God, and the rest of the nations of the world, which is secular for Him – blessed be He. As it was written, "Israel was holiness to the Lord, and the first fruits of his increase: All that devour him shall offend; evil shall come on them, said the Lord" (Jeremiah 2:3). The *Torah*, the prophecy, the Writings, and the *Kabbalah* are full with the secret of the separation according to the true and known meaning: "For the portion of the Lord is His people" (Deuteronomy 32:9). Indeed, sometimes the visiting will come for a complete good as well, as it was said: "And the Lord remembered Sarah" (Genesis 21:1). And as it was said, "I have surely remembered you etc." (Exodus 3:16). As Joseph destined before his death, he said to his brother: "God will surely remember you, and you shall carry up my bones from here" (Genesis 50:25). And it was also said: "And the people believed, and when they heard that the Lord had remembered the children of Israel, etc." (Exodus 4:31). Indeed, this comes in favor of one nation and against other nations – i.e. in favor of Israel and against the Egyptians and the seven peoples. Moreover, what is similar to this comes to Saul and Amalek by saying: "I remember that which Amalek did to Israel" (1 Samuel 15:2) – in favor of Saul and his people then; against Saul after that, and against Amalek and its people. The Lord ordered us: "Remember what Amalek did unto you" (Deuteronomy 25:17). And He also said: "You shall blot out the remembrance of Amalek from under heaven,

you shall not forget" (Deuteronomy 25:19) – as the *Midda* of Justice decreed upon him, for he went out to war with Israel. Likewise, Yitro told Moses to blot out his memory as well, as it is written: "And the Lord said unto Moses: Write this for a memorial in the book, and rehearse it in the ears of Joshua: For I will utterly blot out the remembrance of Amalek from under heaven" (Exodus 17:14). And it was written: "The Lord will have war with Amalek from generation to generation" (Exodus 17:16); and from "The heaven for height, and the earth for depth" (Proverbs 25:3) – the count of the secret of 'Amalek' (עמלק = 240), for his way is curved and damaged. And it is 'a light and beaten people' (ע"מ ל"ק וק"ל = 376). Therefore, it was said: "And Joshua discomfited Amalek and his people with the edge of the sword" (Exodus 17:13). And the secret was: "When Moses help up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed" (Exodus 17:11). Therefore, "And his hands were steady until the going down of the sun" (Exodus 17:12). And Onkelos translated it as "Stretched in prayer". The matter of this is about the impregnation of his power. And he [Moses] used to lift up his hands above in order to cancel it by his knowledge to be called faith, for faith is not a matter said by the mouth, but a matter drawn in the *Nefesh*, as it was recalled by the Rabbi in the Part 1, Chapter 49.

Behold, the secret of the matter of the visiting and the recalling, whose root is on *Rosh Ha-Shanah* in which all in mankind pass before Him one by one, is already made clear for you. Its matter is because the children of God are before most of the people. The translation of 'ram' (איל) is 'lamb' (אימרה, *Imra*): "And behold, behind him a ram caught in the thicket by his horns" (Genesis 22:13). Behold, because of this we blow the horn on *Rosh Ha-*

Shanah, and it is the horn [used to] to charge *Satan* (שטן) and drive *Azazel* (עזזאל) away from us. The secret of 'ram' (א"י = 41) is power: "O You my strength, hasten to help me" (Psalm 22:20). And the secret of 'horn' (קרן = 350) is the wind/spirit of the horns of the altar: "And Aaron shall make atonement upon the horns of it once in the year" (Exodus 30:10). In four years, the impregnation for the Sun is according to the power of the years of its cycle, and the seven years are *Dalet*"*Dalet* (ד"ד = 8). And it is the leap of one day for every four years in the secret of the seasons that are *ALD*"*A BLH*"*W* (אלד"א בלה"ו = 79) – which are the signs of *Nissan*. And this repeats forever. Behold, 'ram' is moreover derived from 'kingship': "The mighty men of Moab" (Exodus 15:15). And the 'horn' is also from 'kingship': "And exalt the horn of His anointed" (1 Samuel 2:10). And if so, the saying, "That had the two horns" (Daniel 8:6), shows four kingships, which depend and stand in judgment forever for the seed of Abraham that comes from the unique seed of Isaac. Then, "The Lord stands up to plead, and stands to judge the peoples" (Isaiah 3:13). And if you are the seed of Israel, "All the nations are as nothing before Him" (Isaiah 40:17). If he is worthy, the seed of these nations are as nothing before Him; and if not, he will remain in the house of servants in the land of Egypt and in any remote place, until he will return to God. As it was said, "You will return to the Lord your God, and hear unto His voice, etc." (Deuteronomy 4:30); "That then the Lord your God will turn your captivity, and have compassion upon you, and will return and gather you from all the peoples, whither the Lord your God has scattered you" (Deuteronomy 30:3). It was further said: "If any of you that are dispersed be in the uttermost parts of heaven, from there will the Lord your God gather you, and from there will He fetch you" (Deuteronomy

30:4). There is no doubt that this will be on *Rosh Ha-Shanah* – the seventh head of the month, which is the head of *Tishri* – or on the first [month], which is the head of the months – and it is *Nissan*. The symbol of the *Torah* giving a sign for this wonderful kabbalistic secret is that we call both of them 'head' – i.e. one is the head of the year and the other is the head of the months. This is the first and the other is the seventh. And its hint is as that which was written concerning the return, by saying, "If then perchance their uncircumcised heart be humbled, and they then be paid the punishment of their iniquity" (Leviticus 26:41), after saying, "Then shall the land be paid her *Shabbats*" (Leviticus 26:34) – which are "Seven *Shabbats* of years unto you, seven times seven years" (Leviticus 25:8). And each seventh is a *Shabbat*: "But in the seventh year shall be a *Shabbat* of solemn rest for the land" (Leviticus 25:4). Behold, the hint is 'only then' (ז"א ו"א = 15), for the signs of the seasons are *Alef*"*Waw* (א"ו = 7), and the signs for the completion of their powers – i.e. the signs of the seasons of *Tammuz* – are *Alef*"*Zain* (א"ז = 8) – thus, *Alef*"*Waw Alef*"*Zain* (א"ו א"ז = 15). Moreover, *Alef*"*Zain* is also the sign of *Nissan* and *Tishri*. The first month is *Nissan* and the seven month is *Tishri*. Thus, it is *Alef*"*Zain*. The hint at the two remaining seasons is the order of the fallow, and their signs are *Gimel*"*Tet Lamed*"*Zain* (ג"ט ל"ז = 49) and *Yud*"*Dalet Lamed*"*Yud* (י"ד ל"י = 54). Likewise, it was written: "That he writes her a bill of divorcement, and gives it in her hand" (Deuteronomy 24:1). Here is 'divorce in [her] hand' (ג"ט ב"ד = 28), in the secret of *AZG*"*Y WAT*"*D* (אזג"י ואט"ד = 41), which are the signs of every season.

The matter of these signs being bonded in *Nissan* is as such because the seasons of *A*"*W A*"*Z* (א"ו א"ז) are

divided into four parts: The head of the day and the head of the night, the half of the day and the half of the night. The entire year is according to this secret itself, as I have revealed to you in the secret of the two luminaries. For *Nissan* is the head of the year, which is the head of the day, and *Tishri* is the head of the year, which is the head of the night. *Tammuz* is the half of the year, which is the half of the day, and *Tevet* is the half of the year, for it is the half of the night. Calculate that from *Nissan* up to *Tishri* everything is a day, and from *Tishri* up to *Nissan* everything is a night, and you will understand the secret. For about this it was said: "One day for the year: Calculate that it as a year" (*Masechet Rosh Ha-Shanah* 2). And this is the secret of His saying: "Each day for a year, shall you bear your iniquities" (Numbers 14:34). And He had already said: "After the numbers of the days in which you spied out the land" (ibid.). And this is a divine *Midda* called by us a squared *Midda* – a *Midda* against another. Thus, the *Midda* of Justice is seven against one, as His saying: "Then I will punish you seven times more for you sins" (Leviticus 26:18). This tongue received also four times concerning the curses, as I revealed in the secret of the square. And it is the sin against the cancelation of the oath according to the justice of the land. Therefore, surely "Then shall the land be paid her *Shabbats*" (Leviticus 26:34). And it was further said about this: "Because, even because they rejected My ordinances, and their soul abhorred My statutes" (Leviticus 26:43). And the secret of Law and Ordinance is the root of the entire *Torah*: "There He made for them a statute and an ordinance" (Exodus 15:25). Our sages of blessed memory said: "I shall visit the *Shabbat* and the *Dinim* (Judgments) bitterly" (*Masechet Shabbat* 87). The law of the tongue for a thing is to carve the belief in the *Nefesh*, for this is the law of the *Nefesh*.

Therefore, He said: "If you walk in My statutes" (Leviticus 26:3) – and the precepts in their truth, and "Statutes and ordinances so righteous" (Deuteronomy 8:4). Therefore, He begins with the curses from them: "And if you shall reject My statutes, and if your soul abhor My ordinances" (Leviticus 26:15). And then [He says]: "I also will do this unto you, I will appoint terror over you" (Leviticus 26:16). And the appointment is the beginning of the curses. In the return/repent, He used only [words of] 'recalling': "Then will I remember My covenant with Jacob, and also My covenant with Isaac; and also My covenant with Abraham will I remember, and I will remember the land etc." (Leviticus 26:42).

Because the secret is on *Rosh Ha-Shanah*, which is a day of memorial for the Exodus, He did not have to recall the remembrance for Isaac, [but] we were compelled to say "Recalls us for life". And at the end, He said: "These are the statutes and ordinances and laws, which the Lord made between Him and the children of Israel" (Leviticus 26:46) – between Him and the children of Israel alone, and not between Him and the rest of the nations. And they are a perpetual covenant between us and Him in the secret of the septenary *Shabbats*, as it appeared concerning the matter of the *Shabbat*: "It is a sign between Me and the children of Israel forever, for in six days the Lord made, etc." (Exodus 31:17). And His saying that it is a perpetual covenant preceded this already, as it was said: "Wherefore the children of Israel shall keep the *Shabbat*, to observe the *Shabbat* throughout their generations, for a perpetual covenant" (Exodus 31:16). But the covenant of the rainbow is between God and every living *Nefesh*, and it is any flesh that is upon the earth. For the nations are seventy and Israel is against all of them; for they are six tens, and

ten of them are holy – thus *Ayin* (70). Therefore, they are as the number of the seventy elders in the existence of the secrets of the world, the secrets of the year, and the secrets of the *Nefesh*. All of them are revealed, recognized, and known from the secrets of the *Torah*, and the secret of their ordinance is as the secret of the balance and the secret of the law of their tongue: “For judgment is God’s” (Deuteronomy 1:17). Indeed, “Death and life are in the power of the tongue” (Proverbs 18:21). Therefore, the foundation of *AM”Sh* (אמ”ש) is the scale of merit and the scale of defect, and the tongue of the law decides between them. For the secret of the ordinance is the *Midda* of Justice and the *Midda* of Mercy. They are the two scales according to reason, which are called the scale of merit and the scale of defect. And what judgment is it if they are not equal? Indeed, the judgment is for them being equal as the horns of the lamb. If so, the secret of equality is only in two times of a year, and they are *Tishri* and *Nissan*, as we have recalled.

With the appropriate understanding of this matter, the thought of the question between the two sages – i.e. Rabbi Eliezer and Rabbi Yehoshua of blessed memory – will be untied for you. For this [reason], I have hinted for you at the secret of *AWA”Z* (אוּא”ז). ‘*Tishri* with *Nissan*’ (תשרי = נישן = 1080) in *Gematria* equals one thousand eighty in the secret of the parts of the hour divided into two equal parts: [=] *TQ”M TQ”M* (תק”ם תק”ם). And their sign is [=] *ShM”R ShM”R* (שמ”ר שמ”ר), and their generality is [=] *Alef”Peh* (א”פ, also). With this, the Lord frightened His people: “I also will do this unto you” (Leviticus 26:16); “Then will I also walk contrary unto you, and I will punish you, even I” (Leviticus 26:24); “And also in the iniquities of their fathers shall they pine away with them” (Leviticus

26:39); “And also that they have walked contrary unto Me” (Leviticus 26:40); “I also will walk contrary unto them” (Leviticus 26:41). Behold, He recalled it ten times for evil, and He returned [on His steps] and said that as He smites with ‘also’ He heals with ‘also’. He recalled it for good the half of *Waw* (6) times, and they are three: “And also My covenant with Isaac, and also My covenant with Abraham” (Leviticus 26:42); “And yet for all that” (Leviticus 26:44) – even though they rejected My statutes and their soul abhorred My ordinances, and also they rejected My ordinances and their soul abhorred My statutes – “I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them, etc.” (ibid.) – whether they sin or not. But He will punish them with great torments, as He said: “As a man punishes his son, etc.” (Deuteronomy 8:5). And after all this, it was said: “But I will for their sakes remember the covenant of their ancestors” (Leviticus 26:45). And know that ‘precepts’ in their language is translated as ‘orders’ (פְּקֻדִּיּוֹת, *Pkudiah*), and in Hebrew it is: “The precepts of the Lord are right” (Psalm 19:9) – and you should understand all like this!

Secret 5 – The Beginning and the Cause

It is known from the Part 1 from nine chapters – which are [chapter] 5, 13, 16, 17, 27, 42, 68, 69, and 71 – from Part 2 from eight chapters – which are [chapter] 4, 10, 12, 20, 21, 26, 30, and 48 – and from Part 3 from the causes of the precepts and their meanings.

Concerning the essence of the secret of the beginning and the cause, know that instead of me recognizing [expounding the subjects] with my knowledge according to

the ordinance to be balanced in my spirit and its statute, the testament of the Rabbi and his words will awaken you when you consider them. For, if any of the secrets or the concealed matters appears in them – and some will quickly bond to each other – I should not bother myself there in that thing – i.e. expatiate it. For “But a prating fool shall fall” (Proverbs 10:10). But I will open through it [the exposition] gates where you will be able to enter into the chambers of that matter, or I will give you the keys that will open your ideas, until you will have no doubt in anything that came up into my mind in order to reveal to you its secrets. With this, it is more than enough for you, according to the scarceness of my intellect and the shortness of my achievement, and according to the goodness of your understanding – as if this little good that I deliver into you will be a beginning and a cause to come to the signs and wonders revealed to you from them with the help of God. From this, when you consider any of the chapters that I have recalled about any secret, and it appears to you that nothing from that which I have hinted is found in it, then you are required to awaken your idea to the matter at which I have aimed in order to find its truth by considering the Chapter 5 [the current chapter] and what is similar to it – each [chapter] toward which I might have drawn your idea. If you do not find in it the Name of the beginning and the Name of the cause according to that which is seen in the beginning of the thought, you should know that a mediocre consideration will [achieve it] – and all the more so, with a strong [consideration] you will find this matter. You should find that the chapter is meant to show the great need that there is for the intellectual person to precede and turn around many causes in his studies, until he will be very wise before closely considering the divine Holy Camp. If so, behold the beginning and the

cause! Likewise, he has brought a proof from the Writings: “Guard your foot when you go to the house of God” (Ecclesiastes 4:17). And the matter of ‘your foot’ is your cause – i.e. an introduction from your knowledge, as we have interpreted in the combination of ‘foot’ in Part 1, Chapter 27. “And the Lord has blessed you whatever place I turned” (Genesis 30:30) – to my cause. There, it was said concerning the matter that is due to another thing that this thing is a cause for that matter, as it was said: “Because that for this thing the Lord your God will bless you in all your work, and in all that you put your hand unto” (Deuteronomy 15:10). Behold, he testified that the cause for the precepts is God – blessed be He – Who ordered us to keep them. And the precept is the cause for the blessing, and the cause of the blessing is the cause for the word. Behold, the Rabbi [Maimonides] did not recall explicitly the interpretation of ‘your foot’, which is a cause, but it will be known from his words, when it will be understood that he aimed at this also the male name ‘and under his feet’. And he interpreted it in the recalled Chapter 27 and in Part 2, Chapter 26, with a sufficient interpretation. And I have no need to interpret it. For [the subject] is understood from his words, and we already mentioned the matter of the beginning and the cause concerning the existence said above in Secret 3 – the Secret of the matter of the Throne concerning the beginnings of Abunatzar. And from there, you will understand it. Indeed, concerning the causes for the precepts – i.e. the meanings of the precepts brought by the Rabbi according to the simple interpretation of the Writings – when I reach their matter – with God’s help – [you will see that] I have many things [to say] about them. I will interpret a superior generality from them as well as few details, as the Lord will order me in the secret of the meanings of the precepts. And this is Secret 8 in Part 3.

And there, I will tell you my *Kabbalah* concerning their cause, with God's help – blessed be He.

Secret 6 – The Intellect and the Angel

It is known from the Part 1 from four chapters – which are [chapter] 21, 26, 48, and 67 – from three chapters from the Part 2 – which are [chapter] 6, 7, and 10 – and from the matter of prophecy as well as from Part 3 from the matter of Job and from Chapter 45, which is from the generality of the precepts – and it is the tenth generality among them.

Concerning the essence of the secret of the intellect and the angel, this secret is very excellent. The Rabbi also spoke at length about it and revealed it in detail in the recalled places, so that I have no need to discuss about it at all. Had I lengthened it, it would have been only be a repetition of words, but I will awaken you to its matter in general. It is that the Rabbi explicitly said that any power found in existence is an angel – even the accidental movements according to that which is understood from his words, and all the more so the essential, necessary, or natural ones. This is what he said in Part 2, Chapter 10: “You will not find at all an action done by the Lord, but only by an angel, and you already know that the matter of an angel is a messenger. And whoever does something [a matter] is an angel”. These are his words. He spoke at length in that chapter and interpreted in it great matters that can be understood by any scholar. He also decidedly said: “The movements of the ass of Bilaam are all performed by an angel, until the elements will also be called angels: ‘Who makes winds Your messengers, the flaming fire Your ministers’ (Psalm 104:4)”. These are also his words.

Behold, you see that also each one of the bodies according to his words is an angel. For the elements are a body, and there is no body in the inferior ones without elements – and without their shapes, powers, and accidents. For all is combined from them. Likewise, anything that exists besides Him – blessed be He – will be called an angel, even the demon, and this is decreed by judgment. This is the true, for all is from Him – blessed be He – and all are his messengers, angels, and servants. Behold, what will testify about this for you with a clear testament is that which appears in the completion of the Work of Creation, by saying “And on the seventh day God finished His work, etc.” (Genesis 2:2) up to “Which God in creating had made” (Genesis 2:3). Know that the Name of ‘angel’ (מלאך) is derived from work (מלאכה). And in this essence, ‘His work’ appeared three times, showing the matter of the world being divided into three parts. This is what was interpreted by the Rabbi in Part 2 at the end of Chapter 10. For all the creations are three parts. The first are the separated intellects, and they are the angels; the second ones are the bodies of the Wheels; and the third is the First Matter – i.e. the bodies that always change, which are beneath the Wheels. These are the words of the Rabbi. Before this, he said that the angel is the officer of the world, as it is written in *Bereshit Raba*. Behold, the philosophers and the sages of our *Torah* are equal in this matter and admit it. Indeed, grow wise in the *Siddur Ha-Torah* (Prayer Book of the *Torah*) concerning this matter, and that it calls these three parts of existence “The work of God”. And you will know with this that the Rabbi is right calling anything that exists from the Lord – blessed be He – an angel. This is why he first said: “And on the seventh day God finished His work which He had made” (Genesis 2:2). And after concluding, he said: “And the heaven and the earth were

finished, and all the Host of them" (Genesis 2:1). And in its matter, the superior and the inferior ones and all their powers were completed. He said: "And the heaven and the earth were finished" (ibid.). And it was not said, "And God finished", or "God made", or "Created", or "And He made", or "And He created", as it was said in the beginning of existence: "In the beginning God created" (Genesis 1:1) – which was interpreted by the Rabbi in Part 2, Chapter 30 as "In the beginning God created the superior and the inferior ones". Indeed, this came for a great matter – i.e. the word 'were finished' (ויכולו). And it is because it shows the matter that among the superior and inferior ones there are wishful intellectual pining ones for their Creator – blessed be He – from the expression, "My soul yearns, yeah, even pines for the courts of the Lord" (Psalm 84:3). It is called like this because the one that yearns is the essence of existence. And with its matter, all the creations were completed with yearning and desire, and they were included and desired as the desired bride that desires her groom, who is her man, husband, and master. And he is the one ruling over her. Nevertheless, after it, "Finished" (Genesis 2:2) will come, to show that the great desire is in the first existing ones. And they are the angels – i.e. the separate intellects – for 'he finished' (ויכל, *Weyecha*) is derived from 'were finished' (ויכולו, *Wayachulu*). It was said there, "Which He had made" (ibid.), after "Finished" (ibid.), by saying: "And on the seventh day God finished His work which He had made" (ibid.).

Behold, in this matter there are three times 'God' (אלהים = 86), three times 'His work', and three times derivations of the word 'Work'. Behold, he separated the matters with a great separation, as I will say, and it is that

he said about the First Matter of "His work" (ibid.), "And He finished" (ibid.); and about the second, he said, "And He rested" (ibid.); and about the third, he said, "Because that in it He had rested" (Genesis 2:3). He recalled 'rest' in two, but he did not recall 'rest' in the first. The secret [of this being so] is because the two contain [the word] *Nefesh*. Therefore, "Ceased from work and rested" (Exodus 31:17) appeared together. But he also separated them, even though comparing them with the thing. And it is that about the first he decidedly said: "Which He had made" (Genesis 2:2). But he did not say about it, "Had made" (Genesis 2:3), and he ordered with this the great perfection for the World of Wheels, by saying about it: "Which He had made" – as he said about the Intellectual World in equality. It is because the existence of both was completed through a complete action and work. There is nothing that is either renewed, added, or lacking from them. For their achievement is always through an equal divine action according to the virtue of the existence of each one of them. But when he recalled our lower world, he recalled in it a preparation and a beginning in order to complete it, by saying: "Had made" (Genesis 2:3). And therefore, it appeared combined with the word "Created" (Genesis 2:3), for, as "God created" (Genesis 1:1) appeared in the beginning, so "God in creating had made" (Genesis 2:3) appeared in this beginning. For that is the Name of the source and the Name of the action about which each past, future, and present time will be said. And this is also when he recalled the generations about this matter itself in which they always go into action time after time, as the saying: "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven" (Genesis 2:4). Indeed, it appeared immediately in the last matter,

“Blessed (...) and hallowed” (Genesis 2:3), for he did not say this about the first. For only these need blessing and hallowing – i.e. the lower world and its powers, since it is always ready to receive the divine abundance. But the superior ones always receive through a complete action, and not with preparations that are changed in their details like these. Indeed, three blessings appeared concerning the living creatures, and they are in the sea monsters, in the Creation of life in which the word Creation appeared, and in the seventh day and their creation. If so, behold, the blessing came for the *Teli* (fulcrum), the Wheel, and the heart, for the sea monster and its powers are the *Teli*. And it is the great sea monsters that crouches in its rivers. The Wheel is the Wheel of the year and the heart is the *Nefesh*. They are three kings in three Thrones: The *Teli* in the world as a king upon his throne; a Wheel in the year as a king in a country; the heart in the *Nefesh* as a king at war. If so, behold, there are three kings of angels, which are three casts of ministering angels, as I hinted above.

Secret 7 – Front and Back

It is known from Part 1 from four chapters – which are 36, 51, 37, and 53 – from two chapters from the Part 2 – which are 20 and 21 – and from Part 3 from the chapters of the Chariot.

Concerning the essence of the secret of front and back, know that the matter of the combined Names is the first matter for any wisdom and knowledge. And this was the first intention of the Rabbi in his writing, and with it he began his book. He said [in] this article that its first matter is to interpret the matter of the Names, which appeared in the books of prophecy from those Names – the combined

Names. He further talked after this and included the article on this second matter, which is the interpretation of closed metaphors that appeared in the books of the prophets. And he did not explain that they are a metaphor, but the fool and the frightened will, for they are in their simplicity and have no midst. If so, behold, his second intention was to interpret the metaphors of prophecy. Know that the combined Name and the matter of the metaphor are two matters completing the wisdom of any sage and the intellect of any intellectual. Both are truly close in the kind of prophecy, and they are matters compelled by the existence of speech to show with them the truth of two other matters, which are the generality of the entire existence. And they are the Work of Creation and the Work of the Chariot, which are the wisdom of nature and the wisdom of divinity, as the Rabbi interpreted in the beginning of his book. Behold, as these two matters from wisdom, which are very close, were concealed from the eyes of the hearts of most great sages and were only revealed to a few unique ones who are God fearing and thinkers of His Name, they were all the more so concealed from the rest of the people who walk in the dark. Likewise, prophecies that come to reveal their matters were also concealed from them. From this side, most words of prophecy and their matters were compelled to be concealed within the metaphors or in the combined Names, as the Rabbi recalled in the beginning of his book. Indeed, concerning his saying in Chapter 28, Part 1, about the matter of “Under His feet” (Exodus 24:10), you already know the explanation of Onkelos, but the essence of his intention is to drive away the fulfillment. He did not interpret for us why he achieves it, and what thing is desired with this metaphor. And so, he will exert himself in this matter in no place, but only to drive away the

materialism, for the removal of materialism is an essential and exemplary thing in belief. He will remove it and finish it in his way. But the interpretation of the matter of the metaphor is a doubtful matter. It is possible to have one intention or another, and they will further be very concealed things. The understanding or the achievement of the secrets of the belief are not easy for the crowd. And because of this, they were not gathered in this matter. These are the words of the Rabbi – blessed be He – concerning the metaphor. His saying concerning these matters is to inform us that the matter that comes in the words of prophecy and determines the materialism has no difference whether it is a metaphor or a combined Name, for its intention is to remove the materialism. If it is a metaphor and it will not be understood, there will be no apprehension in this after removing the materialism. And so he said in the first preface of his book. Know that the key of understanding everything that was said by the prophets – of blessed memory – and knowing its truth is the understanding of the metaphors and their matters, and the explanation of their words. And so he said in the end of his preface, but your knowledge of most of the metaphors should always be the knowledge of the generality that directs its knowledge. It will be enough for you in a few things, for you will understand from my words that the entire thing is a metaphor. And if I interpret nothing more, when you will know that it is a metaphor it will be immediately clear to you why it is a metaphor. My saying will be that it is a metaphor, as the one who removes the thing separating between the sight and that which is seen. These are also his words.

He further said much of this in Part 2 in the matter of prophecy. From the generality of his said words, there is

what he says in Chapter 43. And more wonderful than this, it is that the remark will be about one Name. The letters of that Name are the letters of another Name with the change of their order, even though there is neither a derivation between those two Names nor even a combination of matter. He explained there the matter of changing the order of the letters that he had recalled, and it is that which is called by the kabbalists the combination of letters – or you may say, the inversion of letters. He said there, “Turn the word ‘rope’ (חבל) into ‘abhor’ (בחל)”, and according to this way very strange matters came – and they are other secrets. These are his words, and from what I awakened you to, you should understand his intention. From this matter, he interpreted a lot in Part 2 and destined a chapter to it, and it is Chapter 29. He said there: “Know that whoever does not understand a human language, when he hears someone talking, knows without doubt that he is talking, but he does not know what it means”. He continued this entire matter toward that which is interpreted and revealed from his words, until there is no need for other explanations. And from that, you will understand his intention. He further talked in Part 2, Chapter 47, concerning the metaphors, the exaggerations, and the hyperboles of wonderful matters understood in the beginning of a thought. He said there in Chapter 46: “God forbid, the gifted prophets shall resemble fools and drunks, being ordered to do an insane deed”.

Set your mind to understand all his words, which are wonderful and perfect in knowledge, and the words of the Living God (*Elohim Chayim*), showing wonderful wisdoms that are concealed from most of the sages of our generation – and all the more so from the rest [of the people]. Indeed, that which is from the kind of the

combined Names is also numerous, and their generality is front and back. Behold, everyone who has knowledge knows that anything illuminating, shining, and abounding an abundance of brilliance and light on any side and on any face is as the Sun; or any power going out on any of its sides is as the heat that goes out from the fire; or if it performs an action in equality everywhere it is found, it is as the water that quenches the thirst on any side and any corner where he drinks it. Behold, this is all known in the beginning of a thought, for these three matters will not be discussed by the way of metaphor. And they are the Sun, the fire, and the waters. Even though the three of them are bodies, there is no way to say about them that they have [something] in their bodies. And their powers and actions are from their side – front and back – and also what is similar to this. If it is not allowed to say this about these, which are bodies, it is all the more so for that which is not a body – and all the more so for the one who is neither a potential nor a potential in the body. If so, with this it should be easier for you to understand what appears concerning the matter of the Lord – blessed be He – from the matter of front and back, as the saying: “And you shall see My back, etc.” (Exodus 33:23); or what comes after it concerning the living creatures: “As for the likeness of their faces, they had the face of man” (Ezekiel 1:10) – etc. For all this is a different intention, and concerning the combined Names – from what I have awakened you to, from what the Rabbi recalled in his chapters in the beginning of this secret, and from what I will further write in the chapters on the Work of the Chariot, with God’s help – you will understand everything that is worthy to be understood from this matter and what is similar to it.

Secret 8 – The Life of the *Nefesh*

It is known from Part 1 from four chapters – which are 40, 41, 52, and 66; from Part 2 from four chapters – which are 4, 5, 6, and 12; and from Part 3, from the matter of Job, and from Chapter 21.

Concerning the essence of the secret of the life of the *Nefesh*, you should know the matter of life alone and the matter of the *Nefesh* alone. You should know whether the life of the *Nefesh* in this world depends on the essence, the living body, or on what else it depends; whether life itself is called *Nefesh* and if this *Nefesh* is an accidental or a substantial potential; whether it is particular for itself or it is general; whether it comes from the potential of the Wheel or it is created from a body; whether it is a living element [coming] from the elements when they combine together, or it is a body, or not; whether it is a potential in the body or not; or it receives reward and punishment from the Lord – blessed be He – in this words concerning the matter of the precepts and the transgressions, or not; whether it has a keeping in particular or in general, or there is no keeping at all – neither in particular nor in general; whether it has a remainder after its separation or not; and whether it has a remainder, does it receive either punishment or reward in the World to Come based on all the actions it did in this world or not? Whether it will ever return to the body again or not, and if it will not return, why will it not return? And if it will return, why will it return? These are all wonderful matters, and each thing from them should be confirmed through a symbol, for this is the first peg upon which the *Torah* depends, and the pillar upon which the human knowledge leans. Because of this matter, which is a first root for the belief and the wisdom of man, I have given a general name to this writing: “Life of the *Nefesh*”, and

there is a great need for any true intellectual to research all this with clear symbols, for, after the truth of this thing and its matter will be interpreted to him, its discourse will be completed and success will come to him. Therefore, I should speak at length about this article.

It is known and clear to every human being that man has an intellect in potential since the day he is born, and that he lives in action. The classification of any living being is: Alive, feeling, dead. Any living being feels, and anything that feels is alive. The voluntary movement of any living being shows the rest of those being alive that he is alive. When he does not carry out that movement, he might be either asleep, dead, or resting for any cause. If he is resting for a while, he will return to his movement, and so it is if he is asleep. But if he is dead, the living ones will not believe that he will move in any way voluntarily according to nature. We did not see this as well so far, and we also did not see any living being that would testify that he truly saw this. But we saw those who heard about this – that it happened sometimes in one person or more by wonder. The simple interpretation of the Writings also says this in one of the places about a wonderful matter, according to the way of showing wonders and miracles. And no proof is brought from a miraculous word – and all the more so no proof is brought about what happened to some persons about the matter of meriting [to return to life] a few times, even from a natural occurrence; and all the more so it is outside the nature and outside the intellectual questioning. And all the more so, a proof is not brought for the researchers of the truth of wisdom and the seekers of the secrets of the *Torah* from the matter of the simple interpretations of the Writings. If so, there is no way to bring a symbol about that which will be investigated

through wisdom, but only a symbol that is perceived and learned, kabalistic and divine, and of the *Torah* – i.e. from the secrets of the *Torah*. For man is everywhere in the *Torah* where the Name of kind appears in necessity, for the Name of the essence/object will not be found in the 'He of knowledge' (ה' הידיעה, *He Hayediah*). And it is also as the secret of the word 'today', at which I have hinted in the secret of visiting, Secret 4. Likewise, 'God' (אלהים, *Elohim*) is the Name of the title, and 'Lord' (י') is the Name of the essence/object, even if it is the Name of the title as well. For, behold, the first appears in the 'He of knowledge' (ה' הידיעה, *He Hayediah*) and the other does not in any place. There are many like these in the secrets of the *Torah*, none of which is understood by the common people. And it is concealed even from most of the sages, for these and those that resemble them in the matters called "The Secrets of the *Torah*" are kabbalistic, prophetic, and divine symbols of the *Torah*. And from the philosophers, they will not understand such symbols. From this, the secret of the renewal of the world, the secret of the keeping, the secret of knowing the Lord, the secret of His ordinances, precepts, and titles, the secret of the reward and the punishment in this world, the secret of the punishment and the reward in the World to Come, and their meaning come. Being this so, it is appropriate for you to understand any symbol that will appear to you concerning this matter, if it is brought as a building built firmly as it should with its elements, prefaces, and true generations, from one of the three kinds of recalled symbols – i.e. perceived, learned, or kabalistic, as I have said.

After one thing will be known, and it will be clear to you with these symbols, the judgment decrees that you should

never doubt about that thing ever again. But it will be for you as if you heard it from the mouth of *Gevurah*. Vain ideas should not move you, and the opinions of the [kabbalistic] thought that already came to you should be [regarded as] truth. If it happens to you to think that one symbol or more were brought to you concerning a doubtful matter to untie it for you, and another will be brought concerning its opposite, it is appropriate for you to know that – if this thing happens to you – you did not have a true symbol about it at all, but only a belief and an imaginary thought – neither a perceived drawing, nor a learned achievement, nor a kabbalistic opinion from the kind I recalled. Because of this, you will be confused, for it is impossible for one true symbol to deny another true symbol. Therefore, you should confirm the true everywhere it is asked, and you should remain doubtful in no belief that is a corner among the corners of the *Torah* and an origin among the origins of the divine *Kabbalah*. For the true and the belief are the roots of existence, and their opposite cannot stand at all. Our Rabbis of blessed memory said about this: “Whosoever did not tell the absolute truth in the morning, truly and faithfully, did not fulfill his obligation in the evening” (Blessings 12). And the true intention in that divine and honorable saying said by the mouth of the true kabbalist is not that which the many [fake] sages keeping their habit and calling it a *Torah* and a precept think, as if the Lord did not condemn whoever did so in [the name of] a prophet of blessed memory [but behaving differently], by saying: “Forasmuch as this people draw near, and with their mouth and with their lips do honor Me, but have removed their heart far from Me” (Isaiah 29:13). Indeed, the intention of that saying is not for the speech of the mouth alone, but for the true drawing that is drawn in the *Nefesh* according to what it is. The

proof is that this matter comes after *Kuf”Shin* (ק”ש = 400), for the root of the achievement of uniqueness, the knowledge of the Lord, loving Him, and keeping His precepts is there. It was joined with the saying, “To be your God” (Numbers 15:41), and there is no divinity in the false imaginations, but only in the truths known through clear symbols. Man answers the truth about knowing the truth, not about the doubtful – and all the more so about the lie. Therefore, those existences appeared together in the dawn – i.e. it was said, “Absolutely true, right and existing, straight and loyal, loved and liked, pleasant and delightful, dreadful and mighty, corrected and kabbalistic, is this thing for us”.

Observe how many matters come to awaken our hearts to the true. The word ‘truth’ (*Emet*) comes a few more times up to “The Redeemer of Israel” (Isaiah 49:7). And if man did not complete this matter or its truth, how can he testify that it is the truth? Likewise, in Maariv wonderful existences and wonderful and dreadful testaments appear. And from this kind, concerning everything that appears about the matter of the prayers and is related to this, you should admit what was confirmed to you through a symbol. And then, your announcement will be true – and if not, it will not be. For this [reason], I have given you this introduction – to inform you that everything that should be confirmed through a symbol concerning the *Nefesh*, you should confirm through one of the recalled kinds by which any symbol will be made clear, and with nothing else besides them. If you do not do this, you will know that you cannot achieve what you have been compelled to achieve from the matter of the *Nefesh*. And therefore, you will have no symbol concerning the truth of the matters of the *Nefesh*. For, if there is no precept, why is there a need for a precept

[in general] or a precept itself [in particular]? Therefore, the root [exists] in order to know the essence of the precept. And then, one should scrutinize why he was shown, while another does not know what his order is; and [another] will further learn why He showed, and he should consider what his reward is in order to keep that which he was shown to keep, and what his punishment is for not keeping the precept. These are all human essences. They were not delivered through learned symbols to the truly last kabbalists, but rather to the remnants called by the Lord. But they were also delivered to the people according to their achievement, through imaginary drawings that are enough for them. Therefore, the complete person who is distinguished from them must persist in the life of the *Nefesh* as before, and see his light and its light, as it was written: "For with You is the Fountain of Life" (Psalm 36:10).

Therefore, I will tell you that you need to know what the bodies are, after feeling and learning their being and existence. For, behold, you are yourself a witness of your being and existence, and of the being of your fellowman and his existence in the first two ways of witnessing – i.e. perceiving and learning. Being this so, this investigation and this question is one of the four questions of wisdom, which are: Who? What? How? Why? Behold, there is a cause for which there is no need to ask about your being. But after this, you should ask after your essence and confirm it with symbols. For this question is more concealed than the first one. You also have a clear testament that your entire existence is from others – i.e. that you did not make yourself, but you were made by others. Now that you know this, you will further ask why you were created in the world, and by knowing these four

questions with their symbols you will reach what is possible for man to reach from the divine success, from the intellectual virtue, from the human perfection, and from the essential happiness. Know that the question 'why?' is the question of the essence, and the achievement of the secret of the essence is the essence of all essences. Indeed, the question 'who?' is the main question, and the Lord – blessed be He – tells the end from the beginning: "Better is the end of a thing than the beginning thereof" (Ecclesiastes 7:8). The two middle questions, which are 'what?' and 'how?' are in the middle, and their intention is to reach the question 'why?' by knowing them. These and those will be joined so that, behold, you will ask what the essence of the existence of man is, and you will set a thing from that which is joined on the essence that comes instead of 'why?' – and so will be the rest. When you know your essence – i.e. the essence of your body, the essence of your *Nefesh*, the essence of your intellect, the essence of the potential of each one of them, and the combination of these essences together and their quality, you will try hard to reach the knowledge of their essence. And then, you will be successful in your ways and grow wise. You should set [build] for yourself in all these achievements instruments that can achieve the achieved [subjects]. And they will be your clear witnesses concerning all, testifying to you about that which you will search from them in your search, inquiring and questioning: "Then shall you inquire, and make search, and ask diligently" (Deuteronomy 13:15). Then, you shall judge by them anything you will judge, for, if you do not do so and you do not have a loyal witnesses, you will find nothing truly from all your questions. But you will be forever doubtful, perplexed, mixed, scared, and wondering concerning your questions, and your searches will take no avail from your searches. You will tire but you

will not find. By believing your witnesses, you will tire and with no doubt – with God's help – you will find. And if you consider the Ecclesiastes with a pure consideration, you will find there what Solomon said about this matter – i.e. the matter of searching the things and what can be found from them.

Because there are things that are prevented from the nature of the human intellect of being achieved, Solomon said in Ecclesiastes: "All this have I tried by wisdom, I said: 'I will get wisdom', but it was far from me. That which is far off, and exceeding deep, who can find it out? I turned about, and applied my heart to know and to search out, and to seek wisdom and the reason of things, etc." (Ecclesiastes 7:23). His words, "I and my heart", is as saying "My feeling" and "My intellect", which are his two witnesses. As I told you, your witnesses are the two first ones, and they are 'the feeling' and 'the learning', which are your two potentials. He did not recall the third witness, which is the scale of the *Torah*, for the words of the Ecclesiastes are built upon the matter of the nature and not upon a matter of the *Torah*. It is enough to achieve the truth of nature through two witnesses, for at the mouth of two witnesses will a matter be established. But his saying, "Or at the mouth of three witnesses", is about the knowledge of the *Torah*, which is the third one. But the imagination is not always a loyal witness in these, for it is a witness that deceives most times. And therefore, we do not recall it as a part of the loyal witnesses. If it testifies about a thing and the intellect or the feeling will show it, then its words will be believed, and if not, they will not. If it bears witness with the intellect, it will be instead of the feeling, and if it bears witness with the feeling, it will be instead of the intellect. And if it shall bear witness alone, "When he

speaks fair, do not believe him, for there are seven abominations in his heart" (Proverbs 26:25). Do not read this as "Seven" but as "Seventy" – i.e. it perjures to God even in seventy Names. Behold, the Ecclesiastes said: "Behold, this have I found, said the preacher, counting one by one, to find out the account: Which yet my soul seeks, but I did not find; one man among a thousand have I found; but a woman among all those have I not found. See, this only have I found, that God has made man upright; but they have sought out many inventions" (Ecclesiastes 7:27-29). And he further said ahead: "When I applied my heart to know wisdom, and to see the business that is done upon the earth" (Ecclesiastes 8:16). And he said: "Then I beheld all the word of God, that man cannot find out the work that is done under the sun, because though a man labor to seek it out, yet he shall not find it; yes farther; though a wise man think to know it, yet shall he not be able to find it" (Ecclesiastes 8:17). And he continued the matter as it is known from his book.

Behold, this sage shows us that there is something that can be found after an increased intellectual search. And there is another thing that is prevented even after a search. Therefore, it is appropriate to search for the possible and the worthy, and abstain from searching for the prevented person: "It is the glory of God to conceal a thing, but the glory of kings is to search out a matter" (Proverbs 25:2). And it was said: "Can you find out the deep things of God? Can you attain unto the purpose of the Almighty?" (Job 11:7). The matter of this thing is that what you have between yourself and the Lord you should search in your matter, and you will find it: "And you shall find Him, if you search after Him with all your heart and with all your soul" (Deuteronomy 4:29). And concerning other matters that

you do not need and you were not compelled to know between Him – blessed be He – and His creations, even if you search after them, you will not find them. Because of this, I told you to set witnesses to all your achievements. And anything you can achieve through their testament, you should keep and discuss it. And you should leave the rest to Whoever is worthy of knowing it – the Lord, blessed be He, alone. Being this so, you should know that you should rely on anything that you truly achieve through one of your senses, and you should set it as a foundation and build on it any building from its kind. The senses are the instruments of the feeling in the body, and they are the sight – which is the power of the eyes – the hearing – which is the power of the ears – the taste – which is the power of the palate – the smell – which is a power born from the nostrils – and the touch – which is the power of the entire body and most of its particularities. Anything you achieve through one of these is a loyal witness concerning which any power that goes out should bear witness, when it go out into action. The eye testifies about that which is seen, the ear about that which is heard, the nose about that which is smelled, and the palate about the taste. And the entire body in most of the particularities of its organs will testify about the touch, with no doubt.

From these, you will know that whoever achieves through them lives anyways. And there is another thing that performs upon his entire body all these actions in general and in particular. If so, from the side of that power the living person should be called a feeling living being. And in its separation, the body – which lived in general because of it – will be called dead, without feeling, and without movement by itself. If so, these are called the life of the body from the side of that power by many Names, such as

Nefesh, *Neshamah*, and living unique spirit. From this, you will know that the body was combined by many combinations, and that power sustained its combinations. For, with the separation of the power from it, its parts are be separated one by one, one after another. And if you say that it would have been appropriate for them to separate immediately as the other powers did – as for example the feelings, the movements, the thought, the lust, the speech, the understanding, the anger, the will, the love, the hate, the jealousy, and those which resemble them, because all these that were separated at the time of the separation of the power went away together with it – we will know that it was their cause and procreator, as the candle that procreates light and is the cause of its existence. And when it goes away, its light immediately goes away with it. We will tell you that it is so, and this is what is sought from the other. We have said that all these powers are from that power, with no doubt. And when they go away, all go away after it – even the generality of the body. Behold, this thing called a body is combined from bodies that have other powers, regardless of these recalled ones. And those powers are not alive. Therefore, when life departs, they do not depart immediately, but they stay with the body. And when they go away, behold, the body separates into its primary parts. And they are from the four elements, from which the body is combined in the beginning of its existence – from them and from their powers. Indeed, these recalled powers and what resembles them – which were born from life, i.e. from the power of the *Nefesh* recalled here in necessity – will all go away with it when it departs. And this is entirely perceived. This was already interpreted in many books – the books of wisdom – with symbols that are stronger than these. And they are all perceived, and there is no need to talk at length about the

perceived things, which are easier to be achieved by most human beings. Indeed, the learned things are concealed more than these. And therefore, they require symbols that are stronger than these. Indeed, the learning instrument is also concealed a little, and it is the brain. And the heart is with it. As you know that the eye is an instrument for seeing and that the light abounds it from the outside, you need to know that the heart and the brain are instruments for understanding. And the active intellect abounds them with intellect and understanding from the outside. It sets for them the things that are learned in potential to be seen in action. Indeed, the receiving instrument of the *Torah* is combined with the feeling, the intellect, and the study, and it is combined from the three of them. It is that a man reads the kabbalistic letters, and their secrets are known to him in potential. And he sees them through his eyes and hears a *Kabbalah* about them from his Rabbis. And he understands and grows wise in them, their matters, and studies. And he receives from the knowledge of the Lord and from the secrets of the *Torah* matters that are primary and easily perceived by him. They are called the *Kabbalah* of the *Torah*, for they depend upon the letters by which the prophets spoke – i.e. the truth of the Holy Language. And because they are matters that are very concealed from most sages in potential, when they are received they are easily understood and kabbalistic. They immediately go out into action and return as learned and perceived things, called by this Name – i.e. symbols of the *Torah* received with pleasure.

Behold, the perceived and the learned will be known from the consideration of the existing things, and the kabalistic [aspect] will be known from the count of the letters. These three, when they go out into action, are three

loyal witnesses for anything that they will bear witness upon of being achieved, taking into account that their testament should be much sought for. Behold, many times a man will think, by seeing one thing, that it is as he thought it appeared to him – as a man seeing from a little distance another riding his horse all dressed in linens; and he thinks that the other is riding an ass or a mule, and that he is wearing silk. This might sometimes happen in the rest of the feelings. And therefore, a feeling should not be believed without much search. And sometimes this will happen to the intellect. The thinker will think in the night that either a demon or a man smites him. And when the matter is learned, [we find] that there is nothing there – neither a demon, nor a man – except for his imagination, which is that which harms him with no doubt – and many other things are like these. Therefore, that thought should not be believed in, for it is not intellectual but rather imaginary. And if so, this requires a greater search than the feeling. This also happens to the letters, for sometimes man might think that about the *Kabbalah* [tradition] of one matter, as for example: “And the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil” (Genesis 2:9). And he might think that the *Kabbalah* of such and such about them is like this. And therefore, it and what resembles it should be considered with an excellent consideration, with great wisdom, and with a sweet *Kabbalah*, until no man will remain doubtful in something due to the increased search in the entire wisdom and knowledge. Indeed, “The sluggard will not plow when winter sets in; therefore he shall beg in harvest, and have nothing (*מִחֹרֶף עָצַל לֹא יִהְיֶה וְשָׂאֵל בְּקַצִּיר*)” (Proverbs 20:4). But “If you seek her as silver, and search for her as for hid treasures, then shall you understand the fear of the Lord, and find the knowledge of

אִם תִּבְקֶשׁנָה כִּכְסָף וְכִמְטָמוֹנִים תַּחֲפֹשְׁנָה: אִזְ תִּבִּין) God (וְיִרְאֵת יְהוָה וְדַעַת אֱלֹהִים תִּמְצָא (Proverbs 2:4-5).

With these causes through which I have recalled the searches being very deep, most human beings were prevented from inquiring the knowledge of the Lord and were lazy to ask for wisdom. And they received a few essential *Kabbalot* in belief and stood in them. And they did not keep whoever spoke about wisdom, the secrets of the achievement, and the secrets of the *Torah*, besides that which they have received when they were little in the days of youth and childhood. For this happened to them in the excellent prayers that contain a great wisdoms and show the true achievement desired by the Lord. They are kabbalistic [prayers], which are wonderful and perfect in knowledge. They thought that it is enough for man to recall them by mouth without any intellectual drawing and without an addition of knowledge, everyday. It is as if they had never seen the words of the prophets, whose books are filled with the matter of the essence, which is about inquiring the Lord and searching, as it was written: "The Lord is good unto them that wait for Him" (Lamentations 3:25); "Seek you the Lord while He may be found; call you upon Him while He is near" (Isaiah 55:6); "Seek you Me, and live" (Amos 5:4); "The Lord looked forth from heaven upon the children of men, to see if there were any man of understanding that did seek after God" (Psalm 14:2); "But they that seek the Lord shall not want any good thing" (Psalm 34:11); "But from there you will seek the Lord your God, and you shall find Him, if you search after Him with all your heart and with all your soul" (Deuteronomy 4:25) – and many [verses] such as these [appear] in the words of the Writings. And there is no doubt about their truth. Likewise, the prophets cry out for the lack of knowledge of

the Lord, as it was written: "And they bend their tongues like their bow for lies: but they are not valiant for the truth on the earth; for they proceed from evil to evil, and they do not know me, said the Lord" (Jeremiah 9:2); "Your habitation is in the middle of deceit; through deceit they refuse to know Me, said the Lord" (Jeremiah 9:5); "The ox knows his owner, and the ass his master's crib, etc." (Isaiah 1:3); "The priests did not say: 'Where is the Lord?'; and they that handle the law do not know Me, etc." (Jeremiah 2:8) – and many other are such as these. Likewise, they bear witness that the supreme virtue and the good reward is knowing the Lord, as it was written: "And you, Solomon my son, know you the God of your father, and serve Him with a whole heart and with a willing mind, for the Lord searches all hearts, and understands all the imaginations of the thoughts; if you seek Him, He will be found of you, but if you forsake Him, He will cast you off forever" (1 Chronicles 28:9). And this is why it was said: "In all your ways acknowledge Him, and He will direct your paths" (Proverbs 3:6). And it is written: "That he understands, and knows Me" (Jeremiah 9:23); "For they shall all know Me" (Jeremiah 31:33) – and many others, without number, are such as these.

According to this matter, it is made clear to you that an increased search in wisdom is the essence of wisdom, and the excellent instrument of the intellect is the intellect itself. And with it, the one who feels can feel; the one who grows wise can grow wise; and the one who receives can receive. And without it, there is no instrument for our wisdom. It will always grow stronger with an increased study of the books of prophecy with questionig; and the books of wisdom with searching; and the book of the *Torah* with a complete consideration. After I have explained to you the

essence of the instruments and their truth in their potential, you should bring out all the questions recalled in the beginning of the consideration into action, by considering the books written about each of the questions. If I wished to interpret for you everything, I would just have multiplied what my fellowmen already wrote through a symbol, and it is good for every purpose to search in its proper place and time: “And a word in due season, how good is it!” (Proverbs 15:23); “Also, that the soul be without knowledge is not good” (Proverbs 19:2). Indeed, the life of the *Nefesh* is truly the intellect and the knowledge, the mercy and righteousness. And its death is the foolishness and the dissipation, cruelty and evil, and that which resemble these. And these are truly the reward and the punishment. For the righteousness, which is life, is the reward for the *Nefesh*; and the evil, which is death, is a punishment for the *Nefesh*. About this, it was said in their words: “Righteous ones are called living even when they die, and wicked are called dead even when they are alive”. And the living body is (the truth); [the dead] is the wicked from whom evil comes – i.e. the matter. The living *Nefesh* that grows wise and is righteous exists forever in its liveliness. And from it, righteousness comes – i.e. from the shape of the *Nefesh* and the intellect, as it was hinted by the Rabbi of blessed memory in Part 3, chapter 8, and from the places that awakened you to these you will understand the entire intention.

Secret 9 – The Wings

It is known from chapter 42 and 48 of Part 1, and from Part 3 from the matter of the Chariot.

Concerning the essence of the secret of the wings, behold, you will find me awakening you sometimes to one combined Name, and you should understand from that Name that I have recalled another Name that I did not recall when you find it written together with the one that I recalled – either in the words of prophecy or in the words of the learned things – concerning the matter of “The Wings of the Divine Presence”. For you must know that as the Name ‘wings’ is combined, so is the Name *Shekinah* (Divine Presence) combined, after both of them appeared together. Behold, the Rabbi interpreted that the Name *Shekinah* is said about a thing that dwells, persisting in a place, or persisting in a matter and not in a place. He calls the *Shekinah* ‘a created light’ as well as ‘keeping’, as you will know from Part 1, Chapter 25 and Chapter 28. If so, the wings of the *Shekinah*, according to that which the Rabbi had interpreted in Chapter 42 – being it the chapter on the wing – in Part 1 in which he said that its matter is concealment, behold, its explanation will be the secrets of the achievement. It appears likewise also in the writing: “O you that dwell in the covert of the Most High, and abide in the shadow of the Almighty, etc.” (Psalm 91:1). And you should know that the word ‘dwelling’ (ישיבה) is combined, and so is ‘shadow’ (צל) and all those that resemble them. And from these, you will understand the rest without doubt.

Secret 10 – The Name of the Title

It is known from Part 1 from twelve chapters – which are chapters 29, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, and 59; from Part 2 from three chapters – which are chapters

18, 26, and 47; and from Part 3 from three chapters – which are chapter 51, 53, 54.

Concerning the essence of the secret of the Name of the title, behold with an observation of the heart at the opening of the idea and the understanding of the intellect of this secret, and that which follows. For both of them are bonded with a strong and brave bond. From them, you will know the secret of worshiping the Lord out of love – which is the end of all secrets. These two are its strong elements and honorable roots, for they include the knowledge of the Lord for man. There is a third in Chapter 3, and it is the secret of the knowledge of the Lord for us, for these two show how we, human beings, should know the Lord – blessed be He. And this is by knowing His Name. Then, we will be able to truly worship him out of the love of knowing His Name and achieving it. It is not appropriate for the desire to enter and cleave from man to the Name, but to the Lord, as it was said: “Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he has known My Name, etc.” (Psalm 91:14). Indeed, the third shows how the Lord knows our intention, and from knowing us He keeps us for the reward and for the punishment, as the wisdom of His ordinances and mercies decreed – blessed be He. As it was said, “You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities” (Amos 3:2). And it was said: “For the Lord regards the way of the righteous, etc.” (Psalm 1:6). After this, I will say that the Rabbi recalled in Part 1, Chapter 50, that the matter is a first learned thing. It is that the title lacks the essence/object of that which is described and that it is another matter compared to the essence/object. And if so, it is an accident. If the title is the essence/object of that

which is described, then the title will be double in saying alone, as if you would say that man is man. Or its interpretation will be there as if you would say that man is the living speaking being, for the living being that speaks is the essence/object of man and its truth. There is no third matter there except for the living and the speaking. It is man, and he is the one who is described in life and speech, as if you would say that the thing called man is the thing combined out of life and speech. These are the words of the Rabbi.

From these things, you will be able to understand that whenever any of His Names – blessed be He – appear in the Writings, that Name is nothing more than a Name of a title, except for the Unique Name, which is the only Name of the essence/object, as you will hear with God’s help. Indeed, his saying is: “If the title is the essence/object of that which is described, then the title will be double in the saying alone, as if you would say that man is man”. And with this, the secret of “I will be that I will be (*Eheyeh Asher Eheyeh*)” (Exodus 3:14) is already shown, for the first Name, which is the Name of *Eheyeh* (אֶהְיֶה, I will be), is that which is described and it is the Name of the essence/object. The second Name, which is also the Name of *Eheyeh*, is the title, and it is the first itself. For that which is described is the title, and this is the multiplication in the saying. From this title, you will understand the rest of His titles, for no other matters are added to Him, as the Rabbi recalled about the title. Therefore, when you find a compelled title of His, know that it is that which is described. The Rabbi of blessed memory further showed us from the matter of the interpretation of the Name of the Explicit Name, which is the interpretation of the Name without doubt for those who truly know the Name and

those who recognize the letter combination. For it is impossible to know the Name without a Name, and each Name combined out of four letters refers to the essence/object of the existing thing, its essence, its truth, the titles of compulsion, and the titles of negation – i.e. is compels the essence/object through that which is appropriate to compel it and to negate from it that which should be negated. Indeed, the knowledge of the titles of the Name is compelled, for this should be known to you. It is that you should know and understand that the Lord – blessed be He – has no other title added to His essence, for the title is an accident. The Lord – blessed be He – will not exist by accident, and we should believe in neither accident nor title added to Him. If so, anything that will refer to a compelled [imposed] title will be according to two ways, and it will show us its perfection or its action. If there is a title that is further compelled, this is how is described itself, as we said. Because the title is that which is described, we said about Him – blessed be he – that He is the intellect, the learning, and the learned. For these matters, even though they are three on one side, are not three in Him, but one, as it was interpreted by the Rabbi in Chapter 27, Part 1. Likewise, it further came from the matter of the compelled titles in the words of the Rabbi of blessed memory in Part 1, Chapter 28, that He – blessed be He – acts upon the world. This means that He abounds the existence, and this is the compelled title of His action. The Rabbi recalled this in Chapter 51, Part 1, concerning the titles – concerning some of them – for this title and those that resemble it confirm the appropriate [way] that the Creator – blessed be He – should be described, as for example pardoning and merciful, absolving and forgiving, keeping mercy and forgiving iniquity, visiting the iniquity of the fathers, and many more like these. Now that it is

known that no action compels the increase of a matter from the essence/object of the Name, it will be known that He formed everything in His existence. For the entire existence was compelled from His existence and from His will, which is Him, as the wisdom of His existence decreed with the essence of His truth – which is Him. With this, the symbol of the intellectual and kabalistic uniqueness will be interpreted. For, (as) if you think about a thing added to itself, it will never refer to a combination and an accidental power, which are matters that are prevented by His statute – blessed be He. Then, you would draw a divinity whose existence is not as the one you drew, and you would not believe in its uniqueness.

But you should believe in the drawing of the titles of the Name, which are the essences/objects of uniqueness, sustaining it in your belief, even if the titles display many Names – as we said that He is the shape of the world; He is the essence; He is the shape of all shapes; and He is the end of all ends, for He performs all the actions in action, since they were acted upon from the midst of the truth of the existence of His compelled Self. For He is the Cause, the Reason, the head, and the first beginning to everything. And in Him, everything [is found], from Him everything comes, and He is everything for everything, and everything for any part that is included in everything. And He is all – blessed be His Name. Due to this, any intellectual person is compelled to resemble Him, until he will be any of His parts. And he cannot be all of them from the side of his body, but only from the side of his *Nefesh* and his intellect. The matter is that the *Nefesh* is everything from the side of its existence, and a part from the side of the body. And it is any intellect from the side of its intellect. When it cleaves to the intellect and is separated from the body, behold, the

others and it are all [one single thing]. And behold, they are one thing. Then, the *Nefesh* will not be called *Nefesh*, but rather the intellect that comes into existence from the *Nefesh*. And this will be known from the secret of the Unique Name. If so, it is made clear that all the Names that refer to the titles are said in order to complete the *Nefesh* and straighten it toward the true achievement of the Lord. From this, behold, the Lord will truly be called by a Name taken from whoever is below Him – i.e. from His creations. And that Name will include any creation, such as the Name 'Hosts' (צבאוֹת = 499). Because all are His Hosts, He – blessed be He – will be called by the Name of them all – 'Hosts'. And this is not erasable, for He – blessed be He – is a letter in His Host. The secret is the letter in them all, and they all come from Him. And He – blessed be He – is found in His works. This means that we shall achieve Him from His actions, for His Self has a letter that bears witness about Him. And it is that He is compelled to exist in the consideration of Himself alone. This is that which the belief of His uniqueness, persistence, and antiquity will teach, as the letter of His Name bears witness. Truly, because this Name is an appellation of the Unique Name, it also includes the Unique Name, for all is His part. Likewise, He will be called by a Name taken from Him and spreading in all His creations. And it is the Name of *Shaddai* (יְשׁוּעָה, Almighty = 314), for this shows the compulsion of existence that is enough for Himself alone and for His creations. As such, whoever exists in existence will be called *Shaddai* after the existence of the wisdom of the Lord was compelled by His existence. Because of this, it was said about the Minister of the World, *Metatron*, the Minister of the Interior, who is called *Shaddai*, that his Name is as the Name of his Rabbi. Likewise, the Name 'exists' (נמצא) and the Name is 'one' (אחד). And those

resembling them are a cause, for they include all that exists. But He is the one worthy of being called by these, and after Him all of His creations come.

Indeed, there is a Name that is said about a part among the parts of existence, and it will also be called by the Name 'living' (חי). And this is a title from life, for it shows perfection to us – and so do 'sage' (חכם), 'able' (יכול), and 'willing' (רוצה), and those resembling them, as they were interpreted by the Rabbi in that which we have recalled. But *Elohim* (אלהים), *Eloha* (אלה), and *El* (אל) derive from divinity – and from mightiness, power, and ability. But by saying *El* according to the Holy Language – which is our language, and the root, essence, and first foundation for any nation, writing, and power – behold, the Name *El* shows the power of the Perfect One and His government upon the three parts of existence, each one of which is completed in ten *Sefirot*. Therefore, His appellation – blessed be He – according to *Kabbalah* is *YYY* (יֵי) – three *Yuds*. And they are three letters – points – which show the generality of existence, which is *Lamed* (ל = 30). Behold, *Alef* hints at the uniqueness and the Unique One preceding the entire existence. And therefore, He is called *El*, and whoever denies this says its opposite – 'no-god' (לא אל). Likewise, it was written: "They have moved Me to jealousy with a no-god (...) and I will move them to jealousy with a no-people" (Deuteronomy 32:21); "For you are not My people" (Hosea 1:9). And the answer is: "Instead of that which was said unto them: 'You are not My people', it should be said unto them: 'You are the children of the living God'" (Hosea 2:1). Moreover, concerning *Eloha* (אלה = 42), half of it is *El* (אל = 31) and half of it is *Waw* (ו = 6). And so is *Elohim* (אלהים = 86): Half is *El* and half is

He"Yud (י"ה = 15)". And the addition of *Mem* is to show an eminent and wonderful secret from its matter, when I will interpret it for you and those who resemble you enough. And set you knowledge to it, for from it you will hold wisdom in your heart. You already know that the name *El* (א"ל) is a title and that the Name *Y"Ha* (י"ה) is an essence/object. And as such, the Name *W"Ha* (ו"ה) is an essence/object, for we will interpret its Name with the Name of the essence/object.

It was said about the fathers: "The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me unto you: This is My Name forever, and this is My memorial unto all generations (יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב (שְׁלַחְנִי אֵלֵיכֶם זֶה שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדֹר דָּר (Exodus 3:15). The kabbalistic explanation of 'forever' (לְעֹלָם) is written as 'unto all generations' (לְדֹר דָּר), and this came before in one language, and also in itself. It should be known that this prophecy was for Moses, our Rabbi of blessed memory, the beginning of his prophecy. And it came for him to announce the redemption of Israel – i.e. the departure from Egypt. The Lord showed us that by knowing His Name the salvation will come. And likewise, the Name in its full utterance equals in its number to 'the blood of salvation' (ז"ם הגאולה"ה) (94), for it truly [=] 'saves the blood' (גוא"ל הד"ם) from the hand of the one who kills through error. For, because of this, [=] 'man is exiled' (גול"ה אד"ם), and each body imagines the body of God from the blood by which He grows His existence. These things are revealed, for with them you will reveal the secret of the enemy of the *Nefesh* and the secret of the one loving and knowing it. And he is the one knowing, and he is the knowledge, for he is the lover, he is the beloved, and

he is the love. Likewise, he is the desirer, he is the desired, and he is the desire – all is one thing. But the Names are numerous as the praise of the mouth, for man praises, extols, glorifies, admires, venerates, excels, honors, lifts up, etc., for all are included in the Name of the praise. All these answer to one unique drawing, until the one drawing the drawing is himself that which is drawn. For this is the true praise, as we will interpret in Part 2 in the secret of the true praise – with the help of God. Behold, it appeared in the beginning of this prophecy: "And their cry came up unto God" (Exodus 2:23); "And God heard" (Exodus 2:24); "And God remembered" (ibid.); "And God saw" (Exodus 2:25); "And God took cognizance" (ibid.). And these wonders of perfect knowledge were shown by these powers – the coming up of the cry, the hearing of the groaning, the remembering of the covenant of the fathers, seeing the sons, and taking cognizance of that which should be done after this. The matter is ordering the inversion of the Wheel of the *Middot* – i.e. the return of the *Midda* of Judgment in its wholeness, in the essence of its virtue, and in the loftiness of its existence to the *Midda* of Mercy that decrees a true and complete salvation and redemption. What first appeared about this is the sending of the angel to the prophet. He is the angel of God, and he is the one called God. And he is *Elohim* (אלהי"ם), as it was written: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush" (Exodus 3:2). And it is the flame of *Y"Ha*, which is born from complete love: "For love is strong as death; jealousy is cruel as the grave: The coals thereof are coals of fire, which has a most vehement flame" (Song of Solomon 8:6). This is the flame of *Y"Ha* – i.e. the love of the Lord. Behold, "Many waters cannot quench love, neither can the floods drown it" (Song of Solomon 8:7). And this is what appeared in the Song of Solomon

concerning the true salvation four times – the matter of love and the awakening to it in the secret of the adjuring known through Name. Two oaths appeared in an equality of language, and the other two appeared in a small equality of language. And these are the true oaths for sustaining the love from their side, and each oath shows the recognition of the matter and sustains the will without change, fulfilling its desire. Because the salvations are four, the oaths are four. And these are the ways of the salvations.

Removal	Saving	Salvation	Taking
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And taking is more excellent than all. And it was said: "Receive me with glory" (Psalm 73:24); "For He shall receive me. *Selah*" (Psalm 49:16); "For God took him" (Genesis 5:24); "If you see me when I am taken from you" (2 Kings 2:10). And therefore, concerning the taking [we find]: "And I will take you to Me for a people, and I will be to you a God, and you shall know that I am the Lord your God" (Exodus 6:7). And this is the secret of the divine virtue that is found in man: "And the Lord God took the man" (Genesis 2:16). And the Rabbi interpreted it as 'lifted it up' (עִלָּה) – i.e. – lifted up the rung of its existence – in Part 2, chapter 30. And from this kind [we find]: "And I took your father Abraham etc." (Joshua 24:3). And some of it is before death and after death: "But you has the Lord taken" (Deuteronomy 4:20); "For the portion of the Lord is His people" (Deuteronomy 32:9). These are the ways of the oaths. The first is: "I adjure you, O daughters of Jerusalem, by the gazelles, and by the hinds of the field, that you neither awaken, nor stir up love, until it please"

(Song of Solomon 2:7). And so is the second itself: "I adjure you, O daughters of Jerusalem, by the gazelles, and by the hinds of the field, that you neither awaken, nor stir up love, until it please" (Song of Solomon 3:5). And this is the third: "I adjure you, O daughters of Jerusalem, if you find my beloved, what will you tell him? That I am love-sick" (Song of Solomon 5:8). And the fourth: "I adjure you, O daughters of Jerusalem: Why should you awaken, or stir up love, until it please?" (Songs of Solomon 8:4). Behold, the first one comes to show with what were they adjured, and it is with this or with that. It is the gazelles derived from a gazelle, and the hinds derived from a hind. Likewise, concerning the animals the hind and the gazelle appeared, and the secret is a light power, moving as the gazelle – i.e. running as the gazelle. And the movement is the identity, the will, and the desire. And it is a strong, firm, and glorious power. If so, these powers are the identity and powers – i.e. will and glory. And they are two *Middot* that truly invert, and both have the adjournment of love. Likewise, the second came to strengthen this, and 'if' and 'if' appeared in them. But in the third, there is no order of adjournment to that which was already recalled twice, and 'if' and 'what' appeared there. And there is no awakening there, but rather an existence dependent on 'if', and the telling shows this. But in the fourth, there is no order of adjournment as well as in 'who', for it was already supported by that which was revealed from the secret. And 'or' appears – a definite order without 'if'. Thus, in the first two the matter is the love of the will, and this is not so in the third. And he returns and recalls it in the fourth in order to complete the intention after the recalling of 'what'. The secret depends upon the words 'if' and 'what', whose matter is *Mem* and *He*. The secret of *Mem He* (מ"ה"א = 86) will be known when you divide *Mem* (מ"ם = 80) into

[=] 'For me, for me' (ל"י ל"י), for its secret is *Elohim* (אלהי"ם, God = 86). And it is God in His complete Self, which is *Yud He* (י"ד ה"א = 26) and half the Name as the Name. Likewise, the intention of the secret of both of them is together or opposite – i.e. 'Kaf'Waw is Kaf'Waw' (כ"ו כ"ו = 64). This is *KWPW* (כופ"ו) for the former, and that is *KWPW* for the latter, and you should understand this – i.e. the two Names. For this Name is *KWPW* for the former Name, and that Name is *KWPW* for the latter Name. It appeared like this in the secret of "And now, Israel, what does the Lord your God require of you, but to fear?" (Deuteronomy 10:12); and also, "And what does the Lord require of you, only to do justly?" (Micah 6:8).

The secret of 'if' is the question of 'is there' – i.e. is there a thing existing in you? The secret of 'what' is the question of the essence – what is the thing that exists after the compulsion of its existence? And the order was interpreted for us through a Name, as the saying, "And they shall say to me: What is His Name? What shall I say unto them?" (Exodus 3:13). And its secret is *Elohim* (אלהי"ם = 86). And immediately [we find], "And God said" (Exodus 3:14). Like this, every man must say in his heart, "What are these?". And if many powers are found in him, he must ask his intellect, "Who are they?". And he will find that which will answer him. These are the feeling powers. Likewise, from these *Sefirot* [those powers] were created in man, and it is appropriate to ask, "What are these and those?", concerning all the powers. And they will answer: "They are such and such". Behold, the angel comes after this order, with which he order Moses – i.e. after saying, "And the angel of the Lord appeared" (Exodus 3:2) and "God called unto him" (Exodus 3:4), the following comes: "Moreover He said: 'I am the God of your father, the God

of Abraham, the God of Isaac, and the God of Jacob'. And Moses hid his face, for he was afraid to look upon God" (Exodus 3:6). And as a reward for hiding his face, he gained a physiognomy of face. And as a reward for "For he was afraid to look" (ibid.), he gained "And the similitude of the Lord does he behold" (Numbers 12:8). The first *Elohim* is with the 'He of knowledge' (ה' הידיעה, *He Hayediah*), and it is the secret of the divine powers that act upon mankind with opposites according to the compulsion of the nature of matter and shape. Therefore, 'the nature' (הטב"ע = 86) is [=] *Elohim* (אלהי"ם). Indeed, *Elohim* is the 'angel' (מלא"ך = 91) of *Elohim*, who includes [=] *Adonay* *Y" H W" H* (אדנ"י י"ה ו"ה) as well as the secret of *AHY" H* (אהי"ה = 21). Due to this appellation, it is 'the Throne' (הכס"א = 86), which is [=] 'the nature' (הטב"ע) upon which the brilliant honor abides. And it is the brilliant honor, and it is without doubt also the angel of *Elohim*, as I have said – i.e. the brilliance of the Divine Presence that informs about the Unique Name. Furthermore, this appeared: "The Lord, the God of your fathers, the God of Abraham, of Isaac, and of Jacob has appeared unto me" (Exodus 3:16). And this also appeared: "That they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob has appeared unto you" (Exodus 4:5). After showing him another perceived symbol after the learned one, the divinity concerning the fathers, who are the fathers and the sons – i.e. the beginnings and the generations – was recalled. This is a learned interpretation showing that He – blessed be He – is the Cause of causes of the First Causes – i.e. He alone compels existence, for there is no cause for His existence at all from any side. And thus, any title comes to Him from this kind.

Because I am destined to further interpret the Name of the essence/object in the following secrets due to the fact that they are both bonded [together], I will complete here the words concerning the titles recalled from them and from that which I will further say about this. From that which the Rabbi interpreted in the places to which I have awoken you, you should understand the matter of the difference that is between the Name of the essence/object and the Name of the title. I already mentioned things from this matter as well in the book *Maftach Ka-Rayon* (Key to the Bind). Moreover, Even Ezra discussed them in the interpretation of the *Chumash*, as well as in the Book of the Name. And the philosophers have also discussed greatly about it, but we did not know their writings and what they show with their letters. And they did not know what our letters show, for they did not know our writing. There is no doubt, that in every language secrets concerning this matter will be found, for the final intention of the existence of man is to reach the success, and the end of all successes is the knowledge of the Lord – blessed be He. And the life in the World to Come depend on this.

Secret 11 – The Essence/Object

It is known from Part 1 from four chapters – which are chapter 60, 61, 62, and 64.

Concerning the essence of the secret of the essence/object, the true one is the Unique Name that is called the Explicit Name. And it is *Yud He Waw He* (י'ד ה' ו' ה' = 44) – blessed be He and blessed be His Name. Know that the Creator – blessed be He – and His Name are one thing, for His Name is not outside of Him

and He is not separated from His Name. The matter is that any existing thing has a Name of an essence/object and a Name of a title. The Name of itself refers to itself, and the Name of its title refers to its accidents, if it is a body. Indeed, whatever is not a body has no accidents, unless it is a body or a potential in the body. Indeed, what is neither a body nor a potential in the body can achieve no accident in itself, neither from the side of itself, nor from the side of its environment. The secret of His Unique Name receives twelve combinations. The number of the calculations of their letters in general is 'neither a body, nor a potential in the body' (א"י'נו ג'ר'ף ול"א כ"ח בג'ר'ף) = 312). Behold, 'neither a body' (א"י'נו ג'ר'ף = 156) is numerically equal to [=] 'nor a potential in the body' (ול"א כ"ח בג'ר'ף), to show that, since it is not this, it is also not that. And so are its testaments, with it having twelve letters in its tripling as well as twelve words in its combination – to show the compulsion of the essence/object and the compulsion of the title in equality. This shows that as He – blessed be He – is this, He is also that. Its interpretation is that the title is that which is described, and that which is described is the title, as it was known in the secret of 'I will be that which I will be' (א"ה"ה אש"ר אה"ה = 543). And [so it is] from the secret of *Y"HH* (י"ה), the secret of *W"HH* (ו"ה), and the secret of *YHW"HH* (יהו"ה), for only these are Names of an essence/object. Moreover, *AHY"HH* (א"ה"ה = 21) is [=] *YH"W* (י"ו), and it is [=] *HY"W* (ה"ו). I hereby reveal to you their secret – with the help of God. And know that the twenty-two holy letters exist in our hands today as they were delivered to us through the *Kabbalah* (tradition) one generation after another. And they are the letters upon which any language is built. Behold, our language, which is the Holy Language, is divided according to that which

exists, as we write through it everywhere, into two first parts. And they are *Yud"Alef* (11) and *Yud"Alef* – or you may say, *H"W* (11) and *H"W*. These are the half of the letters, which are a constant root and essence. And they are *Ch"T GZ"O TzD"Q SP"R* (ח"ט גז"ע צד"ק ספ"ר), tusk, justice, race, book). And the remaining half of the letters is sometimes a root, and sometimes serves and is a constant essence in its sign.

Behold, you should know that four were chosen from these to be a Name for God – blessed be He. And they are the letters *AHW"Y*, for there are no other letters that are pleasant to read such as these. The judgment is that from the concealed thing another concealed [thing] will be understood. And even though these are also revealed, behold, those will also be called revealed and concealed, which is not so for the rest of the letters. You should know that the body is revealed and the *Neshamah* is concealed. And behold, their connection is together. The world is a revealed body, and its *Neshamah*, metaphorically, is concealed. And it is the First Cause, the Lord – blessed be His Name. As the revealed body has a unique and concealed *Neshamah*, which is that which is called 'unique' – and it also has many good and evil powers, which are all instruments for the unique *Neshamah* that are concealed almost like it – so does the revealed world have a unique concealed *Neshamah*, which is called 'unique'. And it also has many good and evil powers, and they are all instruments for the unique *Neshamah*. And they are also concealed from us almost like it. Likewise, the revealed world has a unique and concealed *Neshamah*, which is called 'divinity', and it has many good and evil powers – i.e. angels and ministers. And they are all instruments for the Lord – blessed be He – and they are also concealed

from us almost as He is. Because of this, it was compelled for our language to call the Name of the essences/objects by a Name whose letters are revealed and concealed, for such is the existence of the essences/objects: Some of them are revealed and some are concealed. Behold, by setting the Name of *AHW"Y* alone that remains from the letters, so that you will grow wise, from this you should understand that there is nothing in all the [general] names. You should understand like this. And through them, you were created in the beginning of formation without doubt, for the *Neshamah* of *AHW"Y* is in everything. Know that your whole *Neshamah* is in God, and your *Neshamah* is from these. And as there is divinity in the world, there is divinity in them as well. Now, I will inform you about the intention of the concealed matter.

Know that these four letters are without doubt the most holy. And behold, it is known that they determine the secret of the ten *Sefirot*. Behold, *Alef* is their head. And behold, *Yud* is their essence, and *H"W* is their middle. By summing up *He* (ה"א) at the head of the speech with *Alef* at the end of the speech, *H"A* (ה"א) will come out. And by summing with them *Yud* with *Waw*, *Y"W* (ו"י) will come from both of them. These letters with those are four letters. Put four on *Yud* (י"ד), and you will have *He* (ה"א) – thus, *Yud H"H* (ה"ה י"ד = 30). And this is half the Name in the whole Name. This is a great secret in the knowledge of the Lord – blessed be He. And you will hear it here with God's help. Indeed, put *Dalet"Alef* (ד"א) alone, and it will remain as *YH"W* (ו"ה י"ה = 21). Make from two one letter, and *He* (ה"א) will come. Sum it up with *YH"W* (ו"ה י"ה), and *YHW"H* (ה"ה ו"ה י"ה) will come – behold, [you have] the Unique Name. As they were first *Yud He* (ה"ה י"ד = 26) in their existence, [=] 'they were a mist' (ה"ה ו"ה י"ד). And

behold, [=] 'it is enough' (ה'א ד'י), for the existence was already connected with itself and with the essence of its truth according to the secret of Formation. For the Name of the essence/object, which is *Y" H* (י"ה), was summed with the second Name of the essence/object, which is called 'vapor/mist' (א"ד). For it is the beginning of the watering of the earthly existence. The sum is '*YH" W* is a mist' (י"ו = 26), for its combination stems from [=] *Yud He* (י"ד ה"א). And its secret is [=] 'glory and mist' (ה"ד ו"א): "You are clothed with glory and majesty" (Psalm 94:1); "But there went up a mist from the earth, and watered the whole face of the earth" (Genesis 2:6). If so, this is the first existence, for the combinations and the mist are the matter, and the glory of the mist is its shape. And behold, the secret is the shape. Behold, the existence of the essence/object is completely combined in both – i.e. the existence of the matter and the shape. And they are the beginning of any work. The combined work is a loyal witness for that which combined it. And they are two witnesses who bear witness about the existence of their maker, who created, combined, and connected them together. Because no matter will exist alone, we found this half nowhere the way we found the first [cause]. Moreover, we did not find its three letters, which are the six seals of the Book of Formation. And they are *YH" W* anywhere. But we received that its secret is *AHY" H WY" H* (א"ה י"ה = 42) in its number, and its multiplication is the Name in its uttering. Moreover, *AHY" H* is a Name that appeared only in the *Torah* and not in other books. Furthermore, it appeared in the *Torah* only in one matter. And indeed, its appearance in that place is for the matter of the salvation alone, and to bring a symbol by it that the one who knows this Name goes out of the darkness into the light, and from

slavery into freedom – and he also takes out the others with him. It is so because its order came, as you know, from the explanation of the Rabbi in the truth of his saying: "I will be that which I will be (א"ה אשר אה"ה)" (Exodus 3:14) – two ['I will be'] together. And both are holy Names. And after that, one is alone: "I will be" has sent me unto you (א"ה שלחני אליכם) (ibid.). The matter of *AHY" H* according to the interpreted language shows being [present] and a future existence, as in His saying: "Certainly I will be with you" (Exodus 3:12). And its matter is, "Certainly I will exist with you", being it similar to the saying, "In every place where I cause My Name to be mentioned I will come unto you and bless you" (Exodus 20:20). Behold, the root of the word *AHY" H* (א"ה י"ה, I will be) is *HY" H* (ה"י ה, was), and the root of *HY" H* or *HW" H* (ה"ו ה) is one. But this through a light action, and that will come in a threefold heavy action, as the inflection of 'inclined' (הטה), 'smote' (הכה), 'was' (היה), which is [as] 'is' (הוה) [the *He* repeats, and thus it is like having two letters only, giving a light action], and 'will incline' (יטה), 'will rave' (יזה), 'will smite' (יכה), which are from the threefold [form – i.e. they have three different letters]. These three that are recalled are truly from the additional heavy building. They were called threefold because they came as threefold – three-lettered. Their judgment had to be from five letters, and the root of 'inclined' (הטה) is *NT" H* (נטה, inclined itself). And the *Nun* is swallowed in the *Dagesh* of the *Tet*. Indeed, 'reasoned' (הגה) is truly inflected as 'was' (היה); 'reasoned' is from the light building, and its essence is 'I will reason' (אהגה), 'he will reason' (יהגה), 'you will reason' (תהגה), 'we will reason' (נהגה). Likewise, this is 'I will be' (אהיה), 'he will be' (יהיה), 'you will be' (תהיה), 'we will be' (נהיה). Indeed, if

its root is present, behold, you should say about its essence: 'I will be', 'he will be', 'you will be', 'we will be'. From all these, only two appeared – one from the root of *HY"H* (ה"י), which is *AHY"H* (אה"י), and the other from the root of *HW"H* (ה"ו), which is *YHW"H* (יה"ו). The excellent secret is that these two show that the Lord is destined to [always] be, and He is the future for the days of the Messiah – [may] they come quickly in our days. As it was said, "And the Lord shall be King over all the earth; in that day shall the Lord be One, and His Name one" (Zechariah 14:9). Likewise, the secret of the number of the Name is 'one, one' (אח"ד אח"ד = 26), showing that as He is One so His Name is One. And this is a unique secret in its number – a unique [=] *YHW"H* (יה"ו) alone. In its uttering, it is *Yud He Waw He* (א"ה ו"ו א"ה = 44), [=] 'he himself is ink' (ו"ו ד"ו) (ה"ו א"ה ו"ו א"ה), [=] 'she, he, she' (ה"ו א"ה ו"ו א"ה) – i.e. – His existence is His Self. And thus, it is explicated in His number compelled by His existence. And as it appeared in the learned token, so it appeared in the kabbalistic token. Likewise, this is further a testament, for His titles – which are His Self – are in a kabbalistic token, as it was said: "The Lord, He is God" (Deuteronomy 4:35) – i.e. the essence/object is the title. If you say, "If so, it was appropriate for another inversion to come – i.e. God is the Lord", we will tell you that it is true. And this already appeared in the order of the truth of uniqueness, by saying: "The Lord our God, the Lord is One" (Deuteronomy 6:4). Behold, he ordered the two matters – i.e. the essence/object is the title, and the title is the essence/object. All is one. There is nothing additional, and no combination, but 'one' in the essence/object and in the title. Likewise, it appeared in concealment in the combination of the complete 'God *Y"H* (ה"ו א"ה) =

101), which is *Yud He* (א"ה י"ד = 26). And it is [=] *YHW"H* (יה"ו), and so are *K"W P"W* (כ"ו פ"ו = 112), which are two – and they are one. And it is [=] *Kaf Waw* (כ"ו ו"ו), which is *Kaf Waw* (כ"ו = 26) alone. The whole intention is to drive away the title added to the essence/object, as the Rabbi interpreted in Chapter 62, Part 1, in the secret of 'I will be that which I will be' (אה"י אה"י). And from there, you will understand it. Likewise, two Names appeared in it together – *He He*, God, etc. And likewise, three came – "*YHW"H* reigned", "*YHW"H* reigns", "*YHW"H* will reign"; and also, "The Temple of the Lord, the Temple of the Lord, the Temple of the Lord" (Jeremiah 7:4); and "O Lord, hear, O Lord, forgive, O Lord, attend" (Daniel 9:19); and also, "The Lord bless you (...) the Lord make His face shine upon you (...) the Lord lift up His countenance upon you" (Numbers 6:24-26). And likewise, six come: "The Lord of the law is perfect (...) the precepts of the Lord (...) the commandment of the Lord (...) the fear of the Lord (...) the ordinances of the Lord (...) the testimony of the Lord" (Psalm 19:8-9). Indeed, more than this comes in no way. But in combination, they are twelve Names combined from the One. And this is the secret of the *Yud"Gimel* (13) *Middot*. For, behold, all hint at the Creation, the leadership, the supervision, the keeping, the essence, and the reward. The Creation is the cause of the leadership; the leadership is the cause of the supervision; the supervision is the cause of the keeping; and the keeping is the cause of the Creation. Behold, they are the causes for one essence/object, with no additional causes – God forbid – but only one cause that abounds twelve causes from one essence/object. This is the secret of the word 'one' (אח"ד = 13) – i.e. *Alef* hints at the uniqueness of the Name, and *Chet"Dalet* are twelve matters that abound from one. Behold, all is one! Behold.

the Rabbi said indeed that from one He created one. And with the boundaries of that which we have recalled being twelve, this was also compelled in their existence. Indeed, 'one' (א"ח = 12) is a secret for the *Chet*"*Dalet* (12) Wheels of the world – *Chet* (8) for the heavens, and *Dalet* (4) for the earth. And one governs all of them. Thus, it is *Alef*, and it is explicated. With the coming of three *Hawayot* together, we have an order of a token of the *Torah* and *Kabbalah*. For the keeping of its being and existence is blessed in the third lower world, since they hint at the three beings of existence. Truly, it is a Name of twelve letters called holy and hollowed, and everything is said about it in the *Talmud* and is hinted in the Guide for the Perplexed in Part 1, Chapter 61. And its reading is the three holy Names as they are themselves with neither combination, nor inversion, nor change.

	Y	Y
<i>Hawayah</i>	Y Y	Y Y
YHWH	YHWH	YHWH
י	י	
י י	י י	הויה
יהוה	יהוה	יהוה

But their matter is *YHW*"*H* in the world of the angels, for they are a first being in the secret of the compulsion; *YHW*"*H* in the world of the Wheels, for they are a second being in the secret of the compulsion; *YHW*"*H* in the lower world, for they are a third and final being in the secret of the compulsion, according to their virtue in these and according to their virtue in those. Therefore, the wisdom

includes the three of them – these and those. And whatever exists from the three of them is compelled by the uniqueness of God – blessed be He. Indeed, with this He – blessed be He – is the only One, for 'in one' (א"ח = 15) a single being comes, which is not so in the rest. For it does not fall under time. The three times will be untied for it in equality, as it was said about Him – blessed be He – that He was, is, and will be. He was before man, He is with man, and He will be after man. Likewise, in *Kabbalah* He was before the world, He is with the world, and He will be after the world. Moreover, the secret is that He was before as He is now, and as He will be in the future without change, for nothing that He does changes for Him and according to His knowledge. All the more so, He will not change, and because only He is found after His *Middot*, His *Middot* will not change. The change that we think to exist in our world is not a change in His action, but rather a revolution of the Wheel. And the revolution of the Wheel is not a change in the essence of the Wheel, neither in general, nor in particular, when we consider the matter of that which is above doing the change, which falls. And it is not the change seen by us, for this is the change of His works that were, are, and will be the foundation of the two matters recalled in the *Torah* of wisdom and knowledge. And it is the gift of Solomon: "Wisdom and knowledge is granted unto you" (2 Chronicles 1:12). And truly, by knowing them man will grow wise, know the Lord, recognize His wonders and actions, and achieve how He always governs them and the essence of His everlasting keeping of them. Indeed, the root of wisdom and knowledge for us is the loss [of existence] and existence, for any intellectual and sage already knows that the existence is the cause of the loss [of existence]. Because the Lord is a First Cause for any first and last existing thing,

and He is the first existing compelled being by existence in the consideration of Himself, we have received that His Name – *Hawayah* (being) – is compelled by existence. And we have called it the Explicit Name, to testify about its truth. And it is a unique and first Name. Likewise, the judgment decrees that the Name of *Hawayah* is the Lord – blessed be He – the Creator. And the Name of the living creature is as the Name of the Creator, for the Explicit Name falls upon the Name of *Pur* (פּוֹר, lot) for anything that exists and is revealed. The *Purim* (lots) are two, without doubt, for they are two destinies – one destiny for God and one destiny for hell. I have already given their explanation according to that which is concealed for the shape, and it is a *Pur* for the matter. And its name is *Azazel* (עֲזָאזֵל) – i.e. strong, fierce, and hard; spinning, walking, and moving to receive the shape. For this reason, its secret is the 'Explicit Name' (ש"ם המפור"ש = 971), for it is [=] 'the Name of Man and S'eir' (ש"ם אדם ושעיר). And behold, [=] 'it spreads [and separates] from the Lord' (מהש"ם פור"ש). The secret of us being kabbalists from the combination of the letters of the Name according to its inversion – i.e. *H"WH"Y* (ה"ו ה"י) – is likewise. It is the secret that was revealed by the Rabbi in the *Midda* that is called by three Names according to the truth of prophetic *Kabbalah*, which is the *Midda* of Judgment and the *Midda* of Compassion. For the secret of each of them is '*Midda*, way, title' (מדה דרך תאר) in its acronym, for its *Middot* are its ways and titles. Another one is 'word, speech, word' (מלה דבור תיבה). And the generality of the secret that remains from the first ones is the *Nefesh*, and all is the *Midda* of the *Nefesh*. And from the two are the ways of the Lord, and all is the *Midda* of His ways. The essence/object and the *Midda* are *H"WH"Y* and *H"YH"W*. They are one

thing, complete in action. The *Midda* of the matter of the *Nefesh* shows this. And if the *Neshamah* is knowledge, perhaps it is pure and it will be compelled according to its works. And perhaps, it is compelled and acquitted, for all depends on it – on its intellect and *Middot*. With that which I have awakened you after the remark of the Rabbi of blessed memory, it should be easy for you to awaken your intellect from that which was recalled to that which was not recalled. And you should grow wise in any matter and in what it is. And with God's help, you will understand it.

Secret 12 – The Speech of Job and His Friends

It is known from Part 1 from three chapters – which are chapter 64, 65, and 66 – and from the end of Part 2 from chapter 48.

Concerning the essence of the secret of the speech of Job and his friends, they are saying, working, stopping, resting, doing recreation, sending, calling, commanding, etc. These matters are mostly revealed, and their matters are explained. And were it not for the word 'finger', which was translated by Onkelos as it is, I would need to discuss nothing of this after the words of the Rabbi of blessed memory, for he did not interpret for us its matter according to the translation of Onkelos. But he said: "And I do not know what brought him to this". And because of this, I will interpret for you its secret according to the divine *Kabbalah*. And the words of the Rabbi will be enough for you concerning the remaining things. Know that he said about the tablets [that they are] a work of God. And from

this, we know that they are the works of the Lord. Indeed, you will hear the secret of his saying 'Writings', which is also divine. You already received in my opinion what he interpreted concerning the Book of Formation from the matter of the finger, and I have already revealed to you above in the Secret of the Visiting the matter of the finger and its secret, which is the essence. If so, his saying, "Written by the finger of God", was not changed by the translator, for he said "By the finger of God (*Be-Etza De-Adonai*)", being interpreted that this is it. For he relied on the announcement of the matter of the finger in *Kabbalah*. Its explanation is that the Lord carved on the tablets the writing for one purpose, and it is the intention of the Lord to give us His *Torah*, so that we might reach that purpose – to revive our *Nefashot* with His *Torah*. For that is the purpose of our existence and the intention for which we were created. The *Torah* is a means between the Lord and us, for that is the covenant that the Lord made with us by the sword. And it was said about it: "The law of the Lord is perfect, restoring the *Nefesh*" (Psalm 19:8). And if so, the judgment is to ascribe it to the Lord, for one measure shows the purpose of the work, and it is the name 'finger'. The great and truly appropriate judgment for this as well is that one finger is from ten fingers, for they were counted with the number of the *Sefirot*. And the matter of the finger is one *Sefirah*, which includes all of them without doubt, for it is the tenth. Therefore, the ten things were written upon the tablets, and the first speech includes them all. Therefore, he began from 'I' (אני), whose beginning is *Alef* and whose end is *Yud*. And the word 'yes/so' (כן) is in the middle, to show this and that about the beginning and the purpose. I have already interpreted above what is enough for this matter. Truly, you should know that his saying, "With the finger of God" (Exodus 31:18), concerns

the charms, and its translation by Onkelos is 'idoltrous oracles' (מחוי, *Machoi*) – i.e. it is a smite. For the living creature is created through the secret of the bow, and its matter and color are known to be from the heat of the sword, from the sun and its sparkles, and from light and brilliance that spreads in the air. For the lower existing beings receive the color and brilliance of the Sun that acts through the finger, as it was said: "And the appearance of the Glory of the Lord etc." (Exodus 24:17). The colors of the four known tablets are red, black, reddish, and white. This matter will be as the falling of the *Alef* of the finger – as the falling of the *Alef* that is not an arm, but has a matter of *Kabbalah* concerning the phylacteries being the black strips. It is because this thing is a law (*Halakah*) for Moses from Sinai. And this concerns that which I have hinted at. But the intention of the black strip reaching up to the middle finger, which is the biggest of the dull hand – i.e. the left hand – is to recall the great and long purpose, and to see the known black [strip] and invert it to 'keeping' – which is called fair and blackish. And it is the *Torah* that was written with a black fire upon a white fire according to the Formation, before it was given. And it is written with blood and ink on the tablets and in the book of the *Torah*, for from the blood man lives with a living *Nefesh*: "For the blood is the *Nefesh*" (Deuteronomy 12:23); and also, "For it is the blood that makes atonement for the soul" (Leviticus 17:11); and "*Nefesh* for *Nefesh*" (Exodus 21:23). From the ink, man speaks through the learning *Nefesh*, and so should you understand the secrets of the *Torah* according to *Kabbalah*. The proof is that the matter of the recalling appeared in the precept of the fringed garment, the precept of the phylacteries, and in many other precepts.

Secret 13 – The Essence of the Dominion of the Rider

It is known from Part 1 from chapter 69 and 71, from Part 2 from chapter 5, and from Part 3 from the matter of the Chariot.

Concerning the essence of the dominion of the rider, the matter of the dominion and kingdom are recalled concerning the Lord in many places, as the saying: “Your kingdom is a kingdom for all ages, and Your dominion endures throughout all generations” (Psalm 145:13). And so, this came before the other matter there, and He recalled: “This is My Name forever, and this is My memorial unto all generations” (Exodus 3:15); and also, “O Lord, Your Name endures forever; your memorial, O Lord, throughout all generations” (Psalm 135:13); “The Lord has established His Throne in the heavens; and His kingdom rules over all” (Psalm 103:19). If so, behold, the kingdom is in His Name and the dominion is in His memorial. And truly, because the Name is a root and the memorial is drawn after the Name, the kingdom is a root and the dominion is drawn after the kingdom. This is, every king rules but not every ruler is a king. And it was written: “Shall you indeed reign over us? Or shall you indeed have dominion over us?” (Genesis 37:8). And the dominion and the reigns are one matter, without doubt. About this, the matter of the riding and the combination in the Lord – blessed be He – came to show that He requires nobody to carry Him, for He – blessed be He – is the One Who rides, reigns, rules every people, and carries all through His kingship. Indeed, what appeared in the matter of the wilderness – which was referred by Him – is the firmament created on the second day – i.e. in the

second virtue. It is that which separates between waters and waters in the combination of the Name ‘firmament’ with the Name ‘waters’ and the Name ‘separation’, as you will hear with the help of God. All this shows the virtue of its existence, which excels over everybody, and the closeness to the divine virtue according to its existence – to show the height of its place. For, behold, the earth is in the place that is the lowest in the world, and the recalled firmament is in the place of the height of the body of the world. And there is nothing higher than it. Behold, we came to know that the firmament is above the four living creatures, as it appeared in Ezekiel. The firmament is upon the heads of the living creatures, and the likeness of a Throne is upon the firmament. It is not a Throne alone, for the Throne is not a body, as we have interpreted in the secret of the Throne, Secret 3. If so, there is nobody above it – neither in place, nor in virtue. Behold, because of its great virtue, it was said about it in the words of our Rabbis of blessed memory: “Wilderness, high and lofty, abiding upon it” (*Chagigah* 12). The Rabbi already interpreted wonders and excellent matters through kabbalistic tokens of the *Torah* from their words, as it appeared in the learned tokens. And it is that the Lord is separated from any Wheel by a true separation, and He abounds His light upon it. And with this, He is a beginning for everybody and every movement. And about this, it was said: “In the beginning God created the heavens and the earth” (Genesis 1:1). And it was interpreted by the Rabbi as ‘at first’, and it is the wilderness. The rest of the matters of this secret are understood from the words of the Rabbi.

Secret 14 – The Disorder of the Religions

It is known from Part 1 from chapter 71, from the matter of the Chariot, from Part 2 – from the chapters on the dispute/division of the renewal, the introductions, and the matter of prophecy – and from Part 3 from the chapters on the keeping, from the matter of Job and his friends, and from the matter of the believes of the services and their works.

Concerning the essence of the secret of the disorder of the religions, know that this secret is the last in Part 1. And with it, it is appropriate to seal this part, for everything that appears in it concerning the matters of the Lord, His secrets, and the ways of the secrets of His *Torah* is a matter that perplexed others, due to the compulsion of the speech that appears in the Writings. For it is so that old and young ones will receive it, and either a great or a small thing should not burden the drawing of their imagination. Behold, the human leadership – toward which there is a great need for the sustainment of the kind – is always in the keeping of the religion, in order to sustain man all the days of his life. For it is impossible for the entire kind to be either intellectual or foolish. But the compulsion of the kind according to its nature is that in any generation there will be fools and intellectuals, rich and poor people, heroes and weak ones, wicked and righteous, healthy and sick, beautiful and ugly, alive and dead, close and distant, lads and old people, etc. It was compelled in necessity according to all this that they should have a thing that is equal for all, until from the side of nature each one of the details of the kind will receive its appropriate law and part according to its existence from the side of the ways of humanity, as he was reached from the side of nature and from the side of divinity. If one harms and hurts his friends,

there will be someone there to remove the evil and harm that comes from the hurter. And if he comes, the other shall be punished according to the judgment. And if he did not come in action but only in potential, and he was asked to come in action, his malice will be removed through one of the kinds of the human and natural wisdom abounded from God. Those are the courtesies of the states and the statutes of the religions, and the ordinances of the Laws, of which some are divine and some are humane, as it was interpreted by the Rabbi of blessed memory concerning the matter of prophecy. Because of this, the wisdom decreed that the *Torah* of the Lord will complete the entire kind and its details with the essence of completion – i.e. giving each one his part, which is complete according to that which it is. Behold, the close nations that heard the great good that the Lord has done with us and our fathers tried with all their power to copy the book of the *Torah* from writing to writing and from language to language, until among them were found copiers who copied it based on their opinion. And they did not keep [the words] whether the word of the Lord was there or not. You know that the matter of the disorder of the religions, the opinions, and the beliefs is drawn after the matters, the shapes, the times, the places, and the accidents that renew, for none of the details can exist without these matters. As the mixture was forced into the elements, and they were combined, returned to be gold as well as silver, copper, iron, and led, and were disordered and mixed together in order to impose the loss [of existence] – and so it was for the vegetations, the living beings, and the speaking beings according to the natural formation – this matter was also introduced in the religions, which were disordered and mixed with each other, until even the Holy Religion was mixed. And many [persons] in our nation were bewildered, until these said

such and such and those said such and such [they spoke differently] – i.e. – the *Karaim*, the *Kotim*, and the *Shomronim* that question us about the truth. And they say that it is a learned matter for them, and that the Lord did not order the precepts found in the *Torah*, as the people of our *Torah* and our sages interpret them. But they have another interpretation, which is not the one we have. And the written [word] is explained as they wish for themselves. If what everyone admitting something to be divine, prophetic, and related to the *Torah* called it an accident – i.e. the accident of the disorder, the change of the beliefs, and the division in the final divine intentions whose matters would not be doubted by any intellectual, how will this not happen to someone whose master admits to write from his increased wisdom but was not ordered in prophecy to write anything from that which he has written? Moreover, he himself admits that it was prohibited for him to write. I aimed in this chapter at the Oral Law, which was written by our holy Rabbi of blessed memory, Rabbi Yehudah Ha-Nasi, who wrote all the *Mishnaïot*. After him, great sages came, argued with each other, and had great disputes concerning his words. The generations that he wrote and that which was born from it is called *Gemara*, the Babilonian *Talmud*. Others wrote the Jerusalem *Talmud*, and after this came the *Rabbina*, and Rabbi Ashi. And he arranged that which was written about the *Mishnaïot*, and it is the order of sixty *Maschtot* about the six orders [of the *Mishna*]. In four of them, the matter of the entire *Gemara* is found. And it is not found in two of them because of the fear of the many questions and answers arising for everything that was written – even for that which comes out of the mouth of one writer, and all the more so for that which comes out of the mouth of many writers. For that is the gathering of many opinions that sometimes change

with either a little or a great change, until they turn to be opposites. And these and those [opinions] are [both] written. It was said in the midst of the things that these and those are the words of *Elohim Chayim* (the Living God), even if they are opposites.

Behold, the people used to receive inexplicable matters. Or sometimes equal common persons will receive this knowledge and continue it as they wish, until it will be fixed and according to the customs; until it will return to be for them a natural matter that cannot be divided. And sometimes, they receive its opposite. This is the cause for the division of the nation into two nations whose opinions are opposite. And their reception of any of the two opinions is true for them as if it were divine and natural. Whoever questions about one of those receptions is for them a kind of Epicurean, until it will be compelled from this that the nations hate each other in the essence of the dispute, as if humans returned to be two [different] kinds or more, according to the number of the nations. With this, they resemble the animals, which do not speak – and their shapes change. And due to this, they have many kinds. But for the human beings, who are all the children of one man [Adam] – and he is the first man, and all have a human shape – it was inappropriate, being they of one kind, to be separated into many kinds, were it not for the strength of the evil inclination that abides with them in the midst of their filth. For from it comes every evil counsel. And any machination ruins the line [of thought], and any craftiness seduces the man, for it awakens him to every dispute and hate up to the loss of the order of the first house, which is a first part for the governmental human gathering. And this way, it causes evil for the entire kind. Likewise, in the *Torah* this matter is explicated from the first man up to

Noah, and it bears witness that violence increases between those who have the unique shape [the shape of man], up to the point that His wisdom decrees to destroy them because of this – were it not for the remaining one who has a true shape, who has a figure and a likeness. And due to him, the detail and the kind remained. Behold, you will hear ahead in Part 3, in the secret of the stories of the *Torah*, remarks about this matter. And from there, you will understand all of it. Behold, the man of God, Moses our Rabbi of blessed memory, the master of every prophet made of flesh and blood – who achieved the human essence, the natural wisdoms, the divine intentions, the intellectual virtues, and the essences of the practical precepts in order to reveal to us all this and interpret it for us in the perfect *Torah* of the Lord, which truly and honestly completes all the lacks and straightens every intellectual knowledge – was required to inform us that this entire nation – i.e. the human nation – was one nation with one religion and one language, as it was appropriate. For they were all the children of one man, as the Rabbi [Maimonides] recalled in Part 3, Chapter 50. Then, he thought of them [the Jewish people] as standing against the divine decrees, and this was the cause for separating and spreading them with the *Midda* of Judgment. And He judged them according to their works and the spoilage of their thoughts, and He separated them from their families ascribed by the names of Adam and Noah, their fathers. And He changed their language into many foreign languages, until no man will understand the language of his friend almost as the beasts. For, when man hears a language that he is not used to speak, he immediately knows that the one speaking is a living being that speaks in action, but he understands nothing except for the fact that one speaks. This will compel him not to know the other's

intention, as the Rabbi of blessed memory recalled in Part 2, Chapter 29.

According to all this matter to which the Rabbi has awakened us, we also thought about untying a little of the questions and cancel most of the disputes. And we came to assist the opinions that straighten the intellect in order to complete the intellectual person. As it happened to the first ones, it happened to the last ones. For, behold, at first sages, writers of books, and scribes rose up, and some of them gave judgment about the words of the *Talmud* in order to remove the dispute and sustain an equal leadership in our entire nation. Other *Geonim* came and argued about those judgments that were written: "Let thistles grow instead of wheat, and noisome weeds instead of barley (תַּחַת חֲטָה | יֵצֵא חוֹר וְתַחַת שְׂעִרָה בְּאֶשָּׁה) (Job 31:40). And the dispute continued to increase among the judges and preachers. Others interpreted the *Torah* and hid its secrets, but they also gave remarks about their places. After a long time, others came and revealed their secrets. Because the Rabbi saw these many disorders and disputes, his wisdom decreed to judge everything, and he wrote fourteen books without recalling the names of the disputers. They [the books] spread in the lands, and most communities received them with a great mirth, with songs, with a tabret, and with a harp. After that, his intellect did not allow him to leave the sages of our nation with those rules that interpreted the precepts and the beliefs by heart as symbols [without explaining them]. And the Lord further awakened him, and he wrote the respectful and great composition that is called Guide for the Perplexed. And he brought in it intellectual symbols and symbols of the *Torah* that are kabbalistic, divine, and prophetic, about the matter of the existence of the Lord, His uniqueness, virtue,

abundance, government, keeping, the honorable Names, the renewal of His world, the quality of His world with His prophets, His proofs with those who love and serve Him, the meanings of His *Torah*, and the essence of the purpose of worshiping Him. When he did this, he did not do this in our language, but a cause came and two copiers copied it in the holy language – and they are Rabbi Shmuel Ben Tavon of blessed memory and Rabbi Yehuda Charizi of blessed memory. And it was learned by many disciples called metaphorically, “Little foxes, that spoil the vineyards” (Song of Solomon 2:15), in many places. Many of them asked to break the intention of the Rabbi and failed, and they fabricated strange things from their hearts about his knowledge and about his intention, ascribing them to him and his book. Many of them that we heard will not be found even in a distant hint, and all the more so in a close one. And moreover, we will not find an interpreted thing from that which was thought of being suspected by them. If they would have considered his book with an appropriate consideration for the eye and with that which we were ordered to do by his will – i.e. to return its chapters on each other and interpret every word that comes in the midst of the words, even though they are not from the matter of the chapter itself – then they would have achieved his entire intention in all that was included in that holy composition. But they discussed its matters in the beginning of a thought and were wrong. And they caused their fellowmen to err with their evil opinion. And even though it looks like they harmed the name of the Rabbi, even though it is not so, they did not benefit themselves with this, and the harm remained entirely with them – and neither with him, nor with those that received from the truth of the divine compositions of his book. For he and they saved their *Nefesh*, and he and them are

enough with this, for his intention and their intention are one. I, the young disciple, who received from his book according to my complete Rabbis of blessed memory, intend in this writing to remove the evil opinions from the heart of those who study his honorable book. If my words will be useful, my intention will be complete in my hands. And if not, I will not wonder if that which happened to Moses our Rabbi, our prophets and sages, and Rabbi Moses [Maimonides] will happen to me from my writing, as it happened from their writings. For I will suffer the [lack of] peace as they have suffered from this matter. And such is the way of anyone who writes a book for the honor of God anytime and everywhere – i.e. he must suffer that which will happen to him due to his writing. The Lord God, Who knows that Moses is true and His *Torah* is true, will awaken the hearts to truth and sustain in us the calling, as it was written: “The Lord is near unto all them that call upon Him, to all that call upon Him in truth” (Psalm 145:18). With this, Part 1 is completed, and fourteen secrets are given in it. Praised be the Lord, the last and the first One.

Part 2 – The Day of *Shabbat*

The life of the *Nefesh* is eternal. The day that the body descends to a great abyss, both the dead and the living will have a part in the World to Come.

The World to Come is that for which any intellectual should toil [with] his body and *Nefesh* in this world, until its secret will be revealed to him in its truth and essence. The first *Kabbalah* is not enough about it, for it is impossible for it to be the essence. For the nature and the habit that precede the intellect in time compel that *Kabbalah* to be either entirely or mostly imaginary, because of the days of youth, and because of the love of the life of this world and the increase of its imaginary lusts – which cause most evil accidents, create false thoughts, and prophesize burdens of vanity and seduction. If the elders of the generations and the sages of times sunk in them, how will the lads, the young, the little ones, and the women, whose nature is hot and boiling – since they have no heart through which they can learn what should be learned – not sink and drown in them? Behold, we see with our eyes the chasing of most of the sages of our *Torah* after the authority and the honor, and how they gather it and [desire] great wealth. And they seek luxuriousness and are weary from [trying to be] richer. They do not cease from their own wisdom, and they have forgotten the saying of Solomon the king of blessed memory, who said: “Do not labor to be rich, cease from your own wisdom” (Proverbs 23:4). And they love what should be hated and hate what should be loved. And as the matters that are hated by the Lord increase, they are happier and think that, after they achieve the lust of their heart and their will and succeed most of the times without an accident in their achievement – either natural or

voluntary – the true success is already completed for them. They say in their heart: “Whom would the Lord delight to honor besides myself?”. Were it not for the Lord truly keeping and being with us, wherefrom would we have had this good? Is it not the excellent reward about which the Lord testifies in His perfect *Torah* for worshipping and keeping His precepts, such as longevity with a good age, procreating sons and sons of sons, and being with authority and honor and great wealth? Almost all the days of their lives pass with this human and compulsory thought, which has no truth in itself. And the truth of the intention of God is neither for it in the opinion of any intellectual, nor for the knowledge of any wealthy man who is poor in knowledge. Indeed, these existences were obliged by the compulsion of nature, and they grow older and remain little, submerged in their imaginations. And none of them awakens, and none wishes to hear the cheer from the mouth of the one who is awakening, until they return to their heart and think how their days became swifter than a runner and passed as a passing shadow. And they do not have the balances of the intellect to weigh [the fact] that today they exist and tomorrow not. Why should they not ask for the essence in this existence and which way to go, if they die on the day of their death and should live now, or they should live on the day of their death and now be like dead? Behold, they are enough in all this with false imaginations. And if this evil and loathsome accident happened to the sages, how will it not happen to the gullible, who are seduced by their senses all at a sudden, about whom it was said: “The thoughtless believes every word” (Proverbs 14:15). For they and those who resemble them without doubt will immediately put whatever they hear, when their imagination draws it, in the chambers of their heart. This is a kabbalistic secret concealed in drawing – i.e. that the

Lord studies books written by the human beings. I do not know by which ladder and legs they ascended up to heaven, for they do not even have wings. He said that he has no books. What will he study and with what will he teach? Three books are opened on *Rosh Ha-Shanah*. This is as the matter of "The heavens were opened" (Ezekiel 1:1); and also, "Out of Your book which You have written" (Exodus 32:32). And those that resemble them for the world are all matters that are necessary for the completion of the imagination of speech, as the Rabbi recalled in Part 2, Chapter 47.

From this matter, you will understand their saying that the Lord puts on phylacteries. They said: "The phylacteries of the Lord, what is written in them?"; "And who is like Your people, like Israel, a single nation in the earth" (2 Samuel 7:23). Behold, they reveal to you that these are not phylacteries, for this is not written in our phylacteries. And if this was written, it would have been invalid without doubt. Likewise, wherever you find this about a concealed matter either in the written *Torah* or in the Oral Law, you will find around it hints that show the truth of its matter and what is the intention about it in most places. Or the writer will rely on what was already spread in *Kabbalah*, such as "The *Torah* spoke in the language of humans"; and "The *Torah* spoke in the language of the fathers". And the *Torah* spoke only to make sense. With all these awakening things and many others like them in the two true *Torahs*, it was inappropriate for any of the sages of our *Torah* to go astray in any of the imaginary beliefs of the crowd. Behold, by seeing that the bodies are buried under the earth and knowing through *Kabbalah* that the tools of precepts are thrown away and the tools of holiness are hoarded, how can we think that this hoarded body receives either a

reward or a punishment? For the ass that lives receives either reward or punishment as the beasts, and all the more so the dead. And how can the thinker think that he will eat from the apples of the Garden of *Eden* after his death? For it was said in *Kabbalah* that, since the first living man ate them, they were the drug of death for him and he died because of them. If someone says that the *Nefesh* will eat them, it will be easy to imagine this, for it cannot be. For it has neither mouth, nor teeth, nor a tongue, nor an esophagus, nor a larynx, nor a stomach, for this was already canceled from it. If so, we already know that the reward of the *Nefesh* is another matter and not this, for there is neither eating nor drinking in the World to Come, but only righteous ones who sit. And their crowns are on their head and they enjoy the brilliance of the Divine Presence. Likewise, the Rabbi interpreted all this in a broader interpretation than this in the chapter about parting. Behold, if so, the delight of the *Nefesh* is as the delight of the angels and as the delight of the Lord. And the delight of the sages of the *Nefesh* in their lives is close to the delight of the Wheels, which also have a learning *Nefesh*. But we emerge with our intellects from potential into action. And because the World to Come is for us in potential and in action, I have proposed this introduction.

Two days are sequential
and they have

Two Names and one
unique Name.

Human beings are
connected like them

On the *Shabbat* day as
two brothers together.

Part 2 it is called the Day of *Shabbat*. “Two are better than one, because they have a good reward for their labor” (Ecclesiastes 4:9).

Secret 1 – Potential and Action

It is known from the beginning of Part 2 from the introductions 5, 10, 11, 12, 16, 17, 18, 23, and 24; from the thirteen chapters from Part 2 – which are chapters 4, 6, 7, 10, 12, 14, 17, 18, 29, 36, 37, 38, and 48; from the chapters of Part 1 – which are chapters 45, 52, 54, 67, and 68; and from the two chapters of Part 3 – which are chapter 27 and 54.

Concerning the essence of the secret of potential and action, know, my son, that this wonderful secret is the greatest of all the secrets of Part 2. Therefore, I need to interpret it for you with a little broadness of speech, and you also need to add knowledge to it and open the notions of your heart to grow wise with a complete consideration. I hereby inform you that the matter of the potential shows the lack of a thing, which you might perhaps find or not. It further shows an existing thing that is ready to receive a matter with neither a virtue nor inferiority. And when it receives it, it will be called an action. It further shows a matter that is in action in itself and in potential in its surroundings. About that which we will say to be in the potential of another thing, it is a thing in potential in necessity, for the possibility is always in the matter, as the Rabbi recalled in the Introduction 24. For the matter lacks all the shapes and the potentials in the consideration of its truth, as the likeness of the mirror, metaphorically, for it is lacking all the sights. Therefore, it receives all of them one after another due to its increased merit. And the first matter

was compelled of being a matter in potential and in possibility, as the Rabbi recalled in the [Introduction] 23. If so, it will not exist only from the shape of that which is in potential and is not in this shape, for it is more appropriate for it to exist from that which is in this shape in action. Therefore, man has opposites – i.e. potentials. For one potential is not worthy of being found more than another potential. His two potentials are his two inclinations. And therefore, they were called two authorities without doubt, and they were called *Cherubim* that invert in the flaming sword that turns every way, seeing [each other] face to face. And the intellect decides between them. They are as the two writings that deny each other until the third writing comes and decides between them. They were called escorting angels – good and evil. This one challenges the other, for they fight with each other all the days of their lives. For they were created for this. From the secret of the doorpost (*Mezuzah*), you will understand this, for “The heart is in the *Nefesh* as a king at war”. And it is that, when they are angels, they fight each other in the field until one kills the other: “I shall not die, but live, and declare the works of the Lord” (Psalm 118:17). Even though both are brothers from [the same] father and mother, it is impossible for them to exist in the action of the Glory in equality, for the strong and the weak are two opposites – such as the soft and the hard. From this, you will know that they are not two carriers, but one carrier. And he is the one who receives the opposites. And two opposites will not be found in one carrier at the same time. Therefore, when this one acts in potential, the other acts in action, and this entire lower world depends on these two possible potentials.

Therefore, the *Torah* was given to us because these two *Middot* are delivered to the authority of our superior

Neshamah, and it is the one that leads both and always brings out each one from potential into action time after time. They were called the *Midda* of Judgment and the *Midda* of Compassion for the superior *Neshamah*, and for us they were called the scale of merit and the scale of defect. The superior *Neshamah* is called the congregation of Israel, for it always keeps our generalities and particularities in action from her side and in potential from our side. For it is impossible for man to be righteous and evil at the same time. Therefore, the Lord forgives iniquity, transgression, and sin, even though He visits the iniquity of the fathers upon the sons, upon the children's sons, etc., as it was recalled by the Rabbi in Part 1 in the secret of the visiting. Because of this, we were compelled to be commanded by the Lord with positive precepts and negative precepts, and the *Torah* was for us in potential. And it was prepared in order to go out into action. And if so, all the precepts with which we were commanded were possible. The precept itself is compelled in action from the side of the precepts themselves, and it is found for us in potential. It is possible for us to keep it, and it is possible for us to stand against it and do its opposite. And its opposite is called transgression. We were warned to bring this closer and drive away the other because of the reward and the punishment, for this one compels the reward and the other compels the punishment. The final true reward is the life in the World to Come. The delight of the *Neshamah* is to cleave to the Lord – i.e. – the brilliance of the Divine Presence, which is the light of the intellect that is abounded from the Creator – blessed be He. This is not a cleaving of a body to another – being it in either a close or a distant place, above or below, in front or behind, on the right or on the left – but it is a cleaving of the knowledge of the one knowing to the eternal Knower – blessed be His

Name. And it is the honor of God that abides with the *Nefesh* in the World to Come. And one is called the Tent of Meeting – i.e. in the World to Come. For the Tent of Meeting is the World to Come, and even in *Gematria*. And its matter is 'a tent' (אה"ל = 36), [=] 'God' (הא"ל), Who designated it to be inhabited. There is nothing there besides the servants of the Most High, and they are the camp of the Levites and the tent of meeting that is the camp of companions set forward in the midst of the camps – which are four camps for the four spirits [also: Directions] of the world, i.e. east, west, north, and south. And the fifth spirit is holy. Likewise, there are four camps of the Divine Presence: *Gabriel* (גבריאל), *Michael* (מיכאל), *Uriel* (אוריאל), and *Rafael* (רפאל). And the abode of God is in the middle, and He is the most holy. And so, there are six edges of everlasting witnesses – above and below, front and back, right and left. And the holy Temple is in the middle, and you should understand this very well! For the splendor, the majesty, the light, the beauty, and the honor are there. The delight of the *Neshamot* that delight in the achievement of the superior shapes that are separated from any matter is there, and because of this they have no prevention from always achieving their delights and pleasures. And their virtue is always with them in action with neither a stop nor prevention.

Therefore, I have informed you that what prevents the achievement is the matter that clothes a shape and unclothes a shape. And if it is pure and bright, it is called a mirror. It is divided into two kinds – superior and inferior, in its place and above, illuminating and not illuminating. All the prophets look at the mirror that does not illuminate, while Moses, our Rabbi of blessed memory, grew wise in the illuminating mirror. The name of the mirror is

Aspaklariah (אספקלריה, mirror) in Latin [it should be *Speculum*], and the name of Glory (כבוד) in Latin is *Caloria* (קלוריא, calorie). And likewise, the name of the 'brilliance' (זיו) in Latin is *Calero* (קלרו, I will announce). And therefore, the name of the 'prophecy' (נבואה) is 'sight/mirror' (מראה). And the likeness in the achievement of the prophets, the seers, the observers, the pure of knowledge, the sages of intellect, and those who resemble them is as the likeness of the one who sees the shape of the face of man in the midst of pure waters; and after that, he sees it in the midst of thick waters; and after that, he sees it in the midst of a pure mirror; and after that, he sees it in the midst of a turbid one; and after that, he sees it in the midst of the light at night in the candle light; and after that, [he sees it] in the light of the stars; and after that, [he sees it] in the light of the Moon; and after that, [he sees it] in the light of lightning; and after that, [he sees it] in the light of a pure stone that illuminates at night; and after that, [he sees it] in the sunlight on a cloudy and foggy day; and after that, [he sees it] from a close distance and after that from a far distance; and after that, [he sees it] at noon in the sunlight that is always bright. This alone is the rung of Moses, our Rabbi of blessed memory, as the Rabbi [Maimonides] recalled in the suggestion of his book in Part 1, up to the point that the night is equal for him to the bright and illuminating day. And the night will illuminate as the day – as its darkness and as its light. These are all rungs for those who fear the Lord and think about His Name according to the intention of the potential to receive the action of the divine achievement. Indeed, the rest of the people besides them, as most of the sages of our nation in our generation are – who keep the precepts not as they should – are below – and really below – this rung. With their thought of the Lord, they resemble the one who sees the shape of

the face of man in his dream, for there is no existence for that shape at all – neither in the essence/object nor in accident – but only in the thought of the imagination alone. Their rung upon each other is as the rung of the dreams that are known to all. Indeed, the rest of the kind of humanity except for the recalled ones – such as the crowd of the peoples of the land, which do not keep the precepts at all – are very much below those recalled ones. And they are neither men nor beasts, but demons that are below the rung of man and above the rung of the beast in existence, as the Rabbi recalled in Part 3 in the matter of the metaphor at the end of the book, Chapter 51, and as he recalled it in Part 1 in the matter of the human beings who preceded Shet in *Parasha Zain*. Do not err in his saying there. He is not a man, but a beast in the shape of man and his pattern – i.e. something that did not deserve the human shape as a pattern that is the figure of God and His likeness. For he interpreted there the saying of the *Midrash* – i.e. he procreated spirits. And our sages of blessed memory said: "Demons". That crowd sees the Lord in their evil imagination as the one who sees the shape of the face of man drawn on the wall in all kinds of colors – and it is the shape of a part; or as the one who sees it drawn as sunk on a golden seal, or protruding. And about this, most nations will be compelled to draw about the order of the existence of the Lord – blessed be He – from their evil imagination and from their false drawing shapes of weird bodies on wood, stone, silver, and goods in their courts, their castles and temples, and the houses of idolatry on the top of the mountains and the hills. Behold, these are the three kinds of the sons of Noah. And from them, the entire land spread. They are the righteous, the mediocre, and the wicked. And their sign is 'public' (צבורי). The complete righteous ones are the first ones; the mediocre ones are the

intermediate ones; and the complete wicked ones are the last ones. Concerning them, three books open before Him on *Rosh Ha-Shanah*, concerning these three casts. And they are against the three casts of the ministering angels. One cast says, "Holy"; another cast says, "Holy, holy"; and another cast says, "Holy, holy, holy". Behold, this praise is very dreadful, and its matter is this: These feel; those feel and imagine; and the other feel, imagine, and learn – and this is in the inferior ones. Indeed, in the superior ones these are learned; those are learning and learned; and the other are learning, learned, and intellects. The sons of Noah are Shem, Cham, and Yafet. The sons of Shem are angels; the sons of Yafet are human; and the sons of Cham are demons. Those who resemble the angels are those who are called complete righteous. And about them, it was said: "The complete righteous are written and sealed immediately to life". Those who resemble a human being are those of the *Nefesh*, and they are called mediocre. And about them, it was said: "They press out and ascend: If they are worthy, they return to be angels; if they are unworthy, they return to be demons". Those who resemble them are physical, and they are called complete wicked. And about them, it was said: "The complete wicked are written and sealed immediately to death, and they descend to the well of destruction".

Behold, it was known to every intellectual person that the worlds are divided into three parts. And our bodies are from the world of the elements; our *Nefashot* are from the world of the Wheels; and our intellects are from the superior world, which is the world of intellects and is truly the World to Come. If so, behold, the physical torsos remain after their deaths in the world of the elements, which is the world of the demons, the pests, and the devils.

The proof of the *Torah* about this is the saying of the Lord to the devil concerning Job: "And the Lord said unto *Satan*: From where do you come? Then, *Satan* answered the Lord, and said: From going to and from in the earth, and from walking up and down in it" (Job 1:7). The Rabbi revealed their matter and said that "Go and walk was not only in the earth" – i.e. in the four elements – as he revealed in Part 2, Chapter 30. And this is the Work of Creation in the combination of the name 'earth' (אֶרֶץ), which is a name for the earth alone as well as a name for the elements together. Behold, the wicked are those who combine with the demons, who are in the elements. And their shape after their death remains diabolical, and it is the learned world. And it lives as the lives of the domesticated animals in the house of man, for it is impossible for it to lose anything from the existence – any complete loss and lack – in any way, for the entire world is a Wheel, and it always returns, rotates, and revolves. Behold, anything learned in existence has a part in the World to Come in potential, and this is in particular and not in general. And when it revolves, if it returns from being learned to learning, it ascends, revolves, and ascends. If it returns from being learned to learning, to an intellect, its success is completed, and it ascends and is undressed from any matter. It resembles its Creator and is an intellect, learning, and learned in action. It never returns to be a matter for the world, for, how could it undress the clothes of royalty and dress with filthy garments that it hated in its life in the essence of hate? And anyone who strives [to purify] tries to remove them and wear the matting garments – i.e. the garments of salvation, saving, and success. Concerning the one who tried all his life to leave the prison in which he was imprisoned for no reason, who always set his power and attempt to be saved, to be free alone – and his help is

his intellect that saved him from them – who enthroned it, who set a crown of kingship upon his head and a great diadem of gold, and who dresses with a robe of fine azure and purple linen, how will his heart not be startled when he hears the word ‘prison’? And it is all the more so when he is told that he will return to the jail from which he escaped and was saved; and all the more so, he wished to return with a complete heart and a desiring *Nefesh*, for there is no doubt that he will never wish this, as he will not wish to die after truly living. This is called the true resurrection, but anything besides it is a death combined with life, and both are not eternal, as the Rabbi recalled in Chapter 41 of Part 1, and as we interpreted in the secret of the life of the *Nefesh* in Part 1 of this writing in the eighth secret, in the matter of “The righteous are called alive even when they die, and the wicked are called dead even when they live”; “The dead does not praise the Lord, neither any that go down into silence” (Psalm 115:17).

Indeed, the spiritual [person] and those of the *Nefesh* remain after their death in the World of the Wheel, which is the world of the good people who fear against the sin. And the proof from the *Torah* is: “Behold, he is in your hand, only spare his life” (Job 2:6). The Rabbi revealed that this is the thing that is not ruled by *Satan*, as he interpreted in the combination of the Name of *Nefesh*. If so, the mediocre ones combine with the people in the World of the Wheels, whose potentials of the *Nefesh* are learned and learning. They are already separated from all the lower matter – i.e. from the elements and from its powers. Then, they are in the Garden of *Eden*, and not in the World to Come. And they delight of its fruits. And whoever achieves this virtue after his death already lived the life of the crowd of the people among the intellectuals, metaphorically. And

behold, he returns from a distant potential to a close potential, having a part in the World to Come. He ascends and revolves. And if he turns from learned to learning, his success is completed, as we have interpreted.

Indeed, the divine intellectual ones are left after their death in the world of the intellects, which is the world of angels. And they are the ones that are truly called prophets. They are not left with a thing that is in potential, but emerge from potential into action. And when they die, their lives are everlasting. The proof from the *Torah* is that which Job said to the Lord: “I had heart of You by the hearing of the ear, but now my eye sees You” (Job 42:5). And the Rabbi revealed and said there, as his matter was suggested: “And he sat among the ashes” (Job 2:8). And this is the metaphor of him cleaving to the matter. He said: “I shall despise what I first loved, and then I shall have comfort for all my accidents that achieved dust and ashes, as Abraham said: ‘Who am I but dust and ashes?’ (Genesis 18:27)”. Until, as a reward for lowering his matter and his contempt, a son who is sacrificed before the Lord instead of a burnt sacrifice was born, and his ashes remained gathered for a memorial of the sacrifice and for a memorial of the atonement as the ashes of the heifer. For it is the dust of burning the sin. And it is ‘the removal of ashes’ (אפר דשן), for its matter is dust, removing ashes, fat and thick. And it is very turbid. And because of this, Abraham was set as “A garland for ashes” (Isaiah 61:3). And the reward of Job is: “And Job again” (Job 29:1); “And the Lord gave Job twice as much he had before” (Job 42:10). For he was an intellectual, as it was said: “A whole-hearted and an upright man, one that fears God” (Job 1:8). And he was neither an intellect – i.e. a mediocre intellectual – nor a complete righteous. Do not be mislead by the saying of

the Rabbi, who said: "It was not said, an intellectual and a wise man, or an understanding man, but one who has good *Middot*, and not one who has intellect". For his intention is the one that I have recalled, for 'intellectual' is a combined name. And nevertheless, this name was not recalled about him. When his intellect went out into action, it returned to be an intellect, for the two virtues called life are the life of the Garden of *Eden* and the life of the World to Come. But the third, even if it is alive, is death.

You will understand this from the Name of the three *Nefashot*, which exist in this lower existence and are against the three recalled casts. They are natural, vital, and intellectual, for the natural, which is learned and achieved, achieve nothing in the world. And behold, it is dead as the imagination of the natural matter, which achieves nothing in the world as well – neither does its natural shape. And if it is so, both are dead, for any living being achieves and any achieving one lives. For the most of the animals achieve and feel, and most of them also imagine, but they neither speak nor learn, and their *Nefashot* are not heavenly but rather elementary. The proof of the *Torah* concerning the vegetative [world] is: "Let the earth put forth grass, herb yielding seed" (Genesis 1:11). And concerning the living [we find]: "Let the earth bring forth the living creature" (Genesis 1:24). But concerning man [we find]: "Let us make man in our image, after our likeness" (Genesis 1:26) – not from the earth alone. If so, the superior virtue in existence is the intellectual one, and it is second to the learning one. Therefore, our matter returns to Job to say "Twice (למשנה)". And the intellectual and the intellect return to be learned and learning. And then, his shape is completed. The combination of 'twice' (למשנה = 425) is [=] *Neshamah* (נשמה = higher soul).

He said [that it is] because he gave the essence of all his potentials to complete it, until he gained the doubling and it was completed. And his help is the Name that went out from potential into the complete action, and he lived the eternal life forever in action. Know that each of the three casts recalled about the human kind has the potential to revolve and go out into action – from this to the other – while man lives in the life of the lower body – i.e. from righteous to mediocre, or to wicked. For the potential is in them, and nothing prevents them with a complete prevention, but it helps and assists them. And then, an opening is opened for them according to their actions on the side of the reward and the punishment. As their saying was [we find]: "He who comes to be purified is assisted; it is open also for the filthy" (*Minchot* 29). And on this way, they further said: "A precept draws a precept, a transgression draws a transgression" (*Avot* 4:2). And it was further said: "The reward of a precept is a precept, and the reward of a transgression is a transgression" (*ibid.*). And it was further said: "Man has a small organ: He who satiates it is hungry; he who lets it starve is full" (*Sukkah* 52). And furthermore, it was said: "If a man committed a transgression, and doubled it, and tripled it, it was untied for him. And the occurrence itself was left behind him, and the mother was allowed to come to him" (*Yoma* 86). And it was further said: "Such is the way of the evil inclination: Today it tells the man do such and such, and the next day it tells him to do such and such, until it tells him to go and commit idolatry. And he goes and commits it" (*Shabbat* 105). Likewise, man has another potential, possibility, and natural preparation with which he was created, to turn from mediocre to righteous or wicked, or from wicked to mediocre or righteous. For he was imprinted to revolve and turn on these three ways all the days of his life. And

about this, our Rabbis of blessed memory said: “Do not believe in yourself until the day you die” (*Berakot* 29). And upon this, the entire *Torah* was built – i.e. upon the potential and the action. It was said in *Maseket Rosh Ha-Shanah*: “A man should always make himself as if he were mediocre – i.e. one half is obliged [by external causes], and the other is worthy. If he commits one transgression, he determines himself and the entire world to be the scale of defect; if he keeps one precept, he determines himself and the entire world to be the scale of merit”.

Behold, it is made clear to you from their words and from many others like them that man has the potential to go out from this [quality] and enter the other. Likewise, he has the potential to go out from the generality of one nation that is more inferior in the eyes of the Lord and despised due to its increasing wickedness, and enter the generality of one mediocre nation, or an excellent and righteous one in His eyes due to its increased righteousness. It is likewise the opposite of this, as we have recalled in the matter of the righteous, the mediocre, and the wicked. Moreover, it is like this for whoever went out from a society to another, or from a town to another, or from a place to another as he sees fit from the works of the human beings and according to his works and intellect. I have prolonged this matter in order to interpret the great secret of potential and action, for their matter is the foundation, root, and essence for any wisdom and knowledge. And I wished to inform that this matter is imposed from [the fact that] man is combined from the *Cherubim* and the flaming sword that turns every way, whose secret was interpreted by Gideon Ben Yoash. And he asked the opposites of his statements. And for him, they were like this: “Let it now be dry only upon the fleece, and upon all the ground let there be dew” (Judges 6:39) –

ask and find the flaming sword and the dew. Because of this, I have said that the two inclinations are two, and they are one. And they were called *Cherubim*, and they were called flaming. And you should understand them well! This potential that I have recalled is the middle potential among the three kinds of potential recalled in the matter of the potential.

Indeed, the potential shows the matter of a lack of a thing, which can exist and can not exist. For you might say that the lad is old in potential. And when he grows old, he will be called old in action – and many other things are like this. The potential that is further recalled about this matter will also be said to be in potential, as saying that Jacob and Esau were righteous, mediocre, and wicked in a distant potential, while they were in the womb. And when they were born and grew, the distant potential returned to be close for them. While the matter of each one of them was ordered about them, Jacob returned to be righteous in action and Esau wicked in action. Indeed, the difference between these two potentials is that the first potential is said about the carried thing. And it is a shape, or an accident. And before it exists, it will be called a lacking potential. Indeed, the second potential is said about a thing that carries the carried potential, for it carries it in potential before its Creation. Indeed, after it exists, it will be said about it that it is carrying in action. If so, these two potentials are said about the carrier and the carried, for the former carries in potential and the latter is carried in potential. For the Rabbi said that there are two possibilities – the carrier and the carried. And when the thing exists as tied – i.e. the existence of the potential from the potential of the carrier and the carried, the action will be said about both of them. Indeed, the third potential is that which exists

in action from itself and in potential from its fellows. And there are matters in which the prevention will be for a thing to exist in action from the side of the receiver, and sometimes from the side of the acting. As you might say concerning the active intellect, its potential is in the acting, and it always acts when a thing will be exist readily. It will receive its potential, and if not, not. If so, the prevention is from the side of the receiver and not from the side of the acting, but, as you might say, the eyes of man are open in a dark place and do not see in action, but only in potential. Behold, the prevention is from the side of the acting, and not from the side of the receiver. And it is from the light that does not illuminate for them.

All these matters that I have recalled about the matter of the potential and the action will be made clearer to you if you observe their secret in the places to which I have awakened you. For it is impossible for me to copy in my book the entire Guide for the Perplexed, but I will guide your intellect in their matter to the bonds of their places. Observe them one by one, and you will understand them from the midst of the words of my remarks. And with this, it will be enough for you with a complete satisfaction. Know that what I have included in my words about the matter is the last chapter of the Guide, Chapter 54. And perhaps, it will seem to you as if it is not from the matter of the potential and the action. I hereby awaken you to this, and it is that you should know that the matter recalled there is the secret of the final purpose of man. And it is that he is an intellect, learning, and learned in action, after he is in potential. It is his return to be divine after being material, and it is the emergence from potential to action. Even though the Rabbi did not recall this with this tongue, this is what is understood from his words: "And the fourth kind is

the purpose of the human perfection. It is when man will be worthy of the divine virtues – i.e. the drawing of the learned, to learn from them true opinions of the divine, etc.". And we will further discuss this – with God's help – in the secret of Worshiping the Lord out of Love, for it is the purpose of all the secrets and the most honorable for us than all.

Secret 2 – The True Praise

It is known from Part 2 from Chapter 5, and from four chapters in Part 1 – and they are chapters 49, 53, 58, and 63; and from three chapters in Part 3 – which are chapters 28, 44, and 54.

Concerning the essence of the secret of the true praise, there is no need to accuse me if you find any of the matters in the places to which I awakened you. And you should also find that matter about that matter itself in any of the places. If I did not recall that place, it is because perhaps I have forgotten it; or I did not know it at all; or I knew it and intentionally left it due to whatever cause. But you should wonder about my quickness concerning that which you will see from the wonderful recalled matters that I tell you in each matter, in each secret. You should praise our Creator for all this, for the honorable help that He gave us in this – to write a book of His wonders and inform about all His glories, so that His Name may be uttered throughout the entire land. If it seems that there is a little injustice and a little prevention from revealing that which we were compelled to conceal from the side of the Lord, and from the side of the oath of the Rabbi who adjured us to this, behold, it will be quickly known that it is not so. For you will hear about this a remark at the beginning of Part 3

concerning the secret of the secrets of the *Torah* – with God's help. You should know that the letters revealed that which is concealed, and they conceal in themselves that which is revealed in the secret of the combinations of the beings, which parts are three. And from them, you will understand the true praise. Behold, the one who knows their Name is called *Zaphenat Paneah* (צִפְנַת פַּנְיָה, hiding the decoding). And therefore, the one who knows their Name is called in the consideration of his intellect, for that which is known is called by its Name. Indeed, the praise that you should give the Lord in whatever you find from His secrets is to learn each secret, and that is the true praise that was chosen by the Lord – blessed be He. And for it, He chose us as well, and with it he hallowed us, separated us from any people, lifted us over any language, and brought us closer to Him, in order to be His chosen people from all the peoples. For the entire earth is His. We should glorify, boast, and praise ourselves in the reason for which He chose us to be His honor and splendor among the other nations, and we should inform all: "There is none alike unto the Lord our God" (Exodus 8:6); "There is none holy as the Lord, for there is none beside You, neither is there any rock like our God" (1 Samuel 2:2); "For who is God, save the Lord? And who is a Rock, except our God?" (Psalm 18:32). And behold, what the Lord asked us is to keep His precepts, listen to Him, and cleave to Him. That cleaving is that which we have recalled above, and we will further recall it – with the help of God – at the end of the book. This hint at the true praise is to inform you that the essence of the drawing in that which will be truly drawn and achieved in existence is the true praise. Indeed, anything other than the praises is a compelled praise, preceding in time the true praise. And it is more behind than it in virtue – so in the rear that there is no

resemblance between them except in the sharing of the Name of 'praise'. As there is no resemblance between the spirit that is the Holy Spirit and the spirit that is the elementary spirit, except for the combination of the Name alone, and not in matter at all. The Rabbi brought many tokens from the *Torah* about this, and you should understand them from there – i.e. from Chapter 5, which is in Part 2, and from the rest of the places hinted in it at the beginning of this secret, for they are written. And from them, you will understand great matters. There is no need to interpret them more than this here, for the Rabbi interpreted them in the matter [of the Guide], and it is more than enough.

Secret 3 – The *Shefa* (abundance, influx)

It is known from Part 2 from Chapter 12 and 36, from Chapter 11 and Chapter 10, from that which I have recalled in Part 1, Secret 5 – the Secret of the Beginning and the Cause – and from that which is hinted from its chapters.

Concerning the essence of the secret of the abundance, after you find in my writing a place in which I have hinted at one secret, and I told you in it one matter that appeared in another place – because they are related to each other – you should set your knowledge to search that matter in both places as it is recalled in that place and as it is hinted in the other place. By tying both matters, you will understand the intention of that thing without doubt. From this, since I recall here the matter of the abundance, and by hinting above in Part 1 at the Secret of the Beginning and the Cause about this secret, you will understand my intention in both of them by tying their matters. This

resembles the matter of the Formation, for, when man finds a matter abounded from the Lord – blessed be He – in one way in the light of the Sun – which was abounded by the Lord through the Sun – and he finds another second matter also abounded from the Lord in another way as the light of the Moon – which was abounded through the Sun and the Moon – we will be able to achieve the matter of the intention of both according to their existence and according to the existence of the Lord, Who creates us and creates them – blessed be His Name. From all this, it will be understood that the entire world is from the abundance of the Lord – blessed be He – and that He keeps and supervises that which He has abounded in it, in all of its parts, as His wisdom decreed.

Secret 4 – The Renewal of the World

It is known from Part 2 from Chapters 31, 12, 17, and 48, from Part 1 from Chapters 37, 67, and 68, and from Part 3 from Chapter 50.

Concerning the essence of the secret of the renewal of the world, you already know what the Rabbi recalled about this matter, and you were ordered not to remove your knowledge from the belief of the renewal of the world in any way. For the belief of antiquity is a belief that cancels any wisdom and knowledge, and almost ruins the entire row, according to that which our contestant [*Satan*] said about the world being compelled from the Lord as the compulsion of something caused to that which causes it – i.e. as the learned is compelled by [derived from] the intellect. Indeed, according to the knowledge of our Rabbis the potential is not in tokens, because it hangs existence on the will of the Lord – blessed be He. And it is appropriate

for you to know that the intention of the entire *Torah* is to give first the corner of renewal. And therefore, he began it [the *Torah*] with the word 'in the beginning' (*Bereshit*), which was interpreted by the Rabbi as 'at first'. And it is an excellent interpretation, for the word 'created' comes after it. We have received that the word 'in the beginning' (בראשית = 913) is [=] 'in the heads of the years' (בראש"י שני"ם), and its combination is [=] 'with two heads' (בשנ"י ראש"ם). And its number [=] 'is in the middle two inclinations' (באמצ"ע שני"ם יצרי"ם), and we have interpreted its secret – 'heads of years' – above. If you consider there what appeared from the matter of the renewal of the world in it – i.e. in Part 1 in the secret of the visiting in the word 'today, always great' (היום הר"ת = 812) – you will understand the secret of [=] 'Y" H (15) virtues of loftiness' (י"ה מעלות הר"ם), which are known from *Tet" Waw* (15) song of Ascents said by David the king of blessed memory. From them, you will know this matter of the everlasting world, and you will know that the secret of [=] 'abyss upon the loftiness of Y" H (יה"ו ע"ל ר"ם י"ה), as well as [=] 'loftiness upon the abyss of Y" H (יה"ו ע"ל תה"ם י"ה). You will know, understand, and learn the secret of the renewal of the world without doubt, and you will know that for this hint we ask mercy from the day of *Rosh Ha-Shanah* (the Jewish New Year) up to *Yom Kippur* (the Day of Atonement) – ten days called by us 'ten penitential days' (*Aseret Yemei Teshuvah*). Their secret is wonderful, eminent, and concealed according to the true *Kabbalah*, and it is that in the ten penitential days the sentences of the seven days of Creation will be found according to the way of the secret of the impregnation, the statute of the fallow year, and the judgment of the seven perfect *Shabbats*. You should be

able to find in the number of the years of Formation the secret in the fallow year. And then, you will know that in it *Satan*, whose power spreads over the entire land, died. Behold, I have informed you about the tenth secret, and you will find ten days from *Rosh Ha-Shanah* up to *Yom Kippur*, and five days from *Yom Kippur* up to the first day of *Succot* (the Feast of Huts) – here is the secret of *Y" H* (15) virtues. You will further find six days up to the day of *Aravah* – here is *YH" W* (21), which is the seal of the world. So we have received to recall on that day: "Recall us to life and seal us to life". The completion after the Formation is the first day, the day of *Simchat Torah* – here is *YHW" A* (22). You have three *Shabbats* when the day of *Rosh Ha-Shanah* falls on a secular [day]. But when it falls on a *Shabbat* according to its revolution, you will have four *Shabbats* – thus seven *Shabbats*, seven years [and] times. For the seven years are the seven years of impregnation, and they are *GW" Ch Y" A Y" D Y" Z Y" T* (ג' ח' א' י' ד' ז' ט'). And the simple years are twelve. Thus, they are all are the years of the Moon – *Yud" Tet* (19) years in its cycle. All the years of the Sun are *Kaf" Chet* (28) years in its cycle, and the sign of both of them is: "For their eyes are bedaubed, that they cannot see, and their hearts, that they cannot understand" (Isaiah 44:17). Likewise, the Sun has seven years of impregnation and twenty-one simple years. If a man wishes to deny this and he does not set his knowledge to bring out the calculation into the light, he will fail in denying the truth. According to this number of the Sun and the Moon, which are the two witness of Formation, the Lord sealed in them two Names of essences/objects. And likewise, He has sealed them in man. And they are *YHW" H* and *AHY" H*. And from them, the whole secret of the renewal of the world will be interpreted for you.

Secret 5 – The Work of Creation

It is known from Part 2 from Chapters 29 and 30.

Concerning the essence of the secret of the Work of Creation, know that the two matters that include the entire world in its generality determined by their Names the truth of the renewal of world. And they are the Work of Creation and the Work of the Chariot. It is already known that they are two wisdoms. One is the wisdom of nature and the other is the wisdom of divinity. Both will be called in our language 'Works', showing that both are physical matters. Do not err in what the Rabbi said about the matter of the angels, which are made and were created by the Lord – and he recalled about them 'making' and 'Creation' – for I have also said this in the matter of His work. For He did the first [thing] that is ascribed to the angels. For, due to the fact that the entire existence is from the abundance of the Creator, it is appropriate to call it 'Work'. Indeed, when the word 'Work' appears combined with 'in the beginning' and with 'Chariot', the compulsion brings us to believe that this was said only about physical and combined matters, for there is no true combination in the intellects or in a thing that is separated from a matter. It will be, if so, the natural matter whose beginnings are physical. And the divine is that whose beginnings are intellectual. This is what was said by the Rabbi concerning the matter of the interpretation of 'in the beginning', for its matter takes place 'at first'. And we have recalled that the wilderness is the beginning of each body, for it is the honorable body that is upon all the bodies by virtue and in place. Do not wonder about the living creatures, which are from the generality of the Work of the Chariot. They are below it, for

their matter, secret, and virtue is for the remembrance of their beginnings. Their faces [are the cause of their existence] and their wings [are the cause of their movement], for the matters are hidden and concealed. And the whole intention is that the entire Work of the Chariot shows the thing that is made from the first and inferior matter. And anything that was combined from the superior [matter] is heavenly and living in essence. And anything that was combined from the inferior [matter] is earthly and dead in essence. We will interpret this ahead in this secret that follows this one, and it is this.

Secret 6 – The Heavens and the Earth

It is known from Part 2 from Chapters 29 and 30.

Concerning the essence of the secret of the heavens and the earth, the Writings said: “And God called the firmament Heaven” (Genesis 1:8). And it was said: “And God called the dry land Earth” (Genesis 1:10). Know that these two Names are combined for many matters, for anything that is superior and high will be called Heaven, as it was said: “Is not God in the height of heaven?” (Job 22:12). And therefore, we say about fearing the Lord that it is a ‘heavenly fear’; and likewise, [we say] ‘in the Name of Heaven’; and also, “Hear You in heaven” (1 Kings 8:43); “Out of heaven He made you to hear His voice” (Deuteronomy 4:36). All is in the language of ‘above’, ‘superiority’, ‘existence’ – and many others like them. Likewise, the wilderness of the heavens are called: “And the heaven of heavens,” (Deuteronomy 10:14); “And God called the firmament Heaven” (Genesis 1:8); “Who rides upon the heaven” (Deuteronomy 33:26). And all the Wheels will be called together ‘heaven’. “In the beginning

God created the heaven” (Genesis 1:8) – and air is called ‘heaven’. “And let fowl fly above the earth in the open firmament of heaven” (Genesis 1:20). And some say that “And God called firmament Heaven” (Genesis 1:8) is from this kind, and the Rabbi also said this about one side. The Names will be called ‘heaven’, as it was recalled by Even Ezra in the honorable and dreadful Book of the Name concerning the matter of the Name. Likewise, anything low will be called ‘earth’, which is translated as ‘low’ (ארעא, *Eraa*): “Another kingdom inferior to you” (Daniel 2:39); “Below the superior heaven” (translation of Jonathan of Ezekiel 1:15). And the land of Israel is higher than all the lands, and it is called the center of the world. The dry land is ‘earth’: “And God called the dry land Earth” (Genesis 1:10); “Now the earth was unformed and void” (Genesis 1:2). And the four elements of the earth are called: “In the beginning God created the heaven and the earth” (Genesis 1:1). For they are the superior and the inferior. From this, you will know that all the superior ones are living, and all the inferior ones are dead. If there are living ones among the inferior ones, it shows that they were abounded from the superior ones. And for me, if so, it is the interpretation of the first verse: “In the beginning God created” (ibid.) – leading the living and the dead. And ‘God’ (אלהים = 86) will be ‘angels’ (מלאכים = 141), also called ‘potentials/powers’. And the earth will be the *Torah*: “And are gone forth out of His land” (Ezekiel 36:20).

Secret 7 – The Calling of the Name

It is known from Part 2 from Chapter 30 and Chapter 8.

Concerning the essence of the secret of the calling of the Name, the Writings said: "And God called the light Day, and the darkness He called Night" (Genesis 1:5). And it was said: "And God called the firmament Heaven" (Genesis 1:8). And it was said: "And God called the dry land Earth, and the gathering together of the waters He called Seas" (Genesis 1:10). And it was said: "Male and female created He them (...) and called their name Adam" (Genesis 5:2). All these callings are for separating between each living creature, and its name and shape. And they will be combined in the Name alone, and not in a matter. From this [comes] the calling of light and darkness, and day and night. And it is as the matter of that which was said: "Then I saw that wisdom excels folly, as far as light excels darkness" (Ecclesiastes 2:13). And it was also said: "For the commandment is a lamp, and the teaching is light" (Proverbs 6:23). And it is a created light, a hidden light that was hidden for the righteous who are destined to come. And the wicked are not worthy of using that light, for it was written: "For with You is the fountain of life, in Your light do we see light" (Psalm 36:10); "The light of the righteous rejoices" (Proverbs 13:9); "But the path of the righteous is as the light of dawn that shines more and more unto the perfect day" (Proverbs 4:18); "Light is sown for the righteous, and gladness for the upright in heart" (Psalm 97:11); "If My covenant be not with day and night" (Jeremiah 33:25); "But you shall meditate therein day and night" (Joshua 1:8); "To give them light, that they might go by day and by night" (Exodus 13:21). And because in the *Torah* and in the wisdom there are things that are prevented from the one considering [them] in the beginning of thought, He called them darkness and night. And when they are achieved, they return to be light and day: "But the night shines as the day; the darkness is even

as the light" (Psalm 139:12). And from these, the rest will be understood, and we have already interpreted a few of them.

Secret 8 – The Pure Marble Stones

It is known from Part 2 from Chapter 36 and Chapter 7.

Concerning the essence of the secret of the pure marble stones, the master of 'the spirit of grace' said that 'marble' hints at coldness, and 'pure' hints at merit. And he did not recall the word 'stones', which is the essence for me. Know that in the Book of Formation the letters are called 'stones', as it was said: "Two stones build two houses". And the words are called 'houses' – "Two houses". Likewise, he calls the two houses a gate, as in his saying: "*RL*" *A* (231) gates". And the secret of 'pure marble stones' (*אבני שי"ש*) *שני ראשי* = 893) is [=] 'two heads of good' (*טוב"ה*). And they are *AHW*"*Y*, for they are the holy letters. And they are *A*"*Y* (*א"י* = 11), which are also [=] *H*"*W* (*ה"ו*) in their number. And thus, all of them are *Kaf*"*Bet* (*כ"ב* = 22). Indeed, they are [=] 'good' (*טוב"ה*) – i.e. all the letters of the *Torah* from *Alef* up to *Taw*, whose matter is *A*"*Th* (*א"ת* = 401) [the direct object in Hebrew]. And they are in their matter [=] 'front and back' (*פני"ם*) (*ואחור"ר*). Likewise, he reveals the secret by saying: "The Wheel returns front and back; and there is no good above delight and there is no evil lower than affliction". And according to this secret, *A*"*Th* and *A*"*Th* are written in the *Torah* in the first verse: "The heaven and the earth" (Genesis 1:1) – i.e. that which the Lord created was created front and back. The heavens are the front and the earth is the back. Thus, you will find the secret of the

heaven and the earth in the number of the four living creatures. The secret of 'A"Th and A"Th' (א"ת וא"ת = 408) is [=] 'beneath' (תחת) – i.e. God created the earth beneath heaven, and likewise the heaven beneath the earth; 'and the heavens' (והשמים = 401) are [=] 'front and back' (פנים ואחור). The days of the Sun are ShS"H (שש"ה = 365). They are [=] 'back and front' (אחור), and their secret is 'searching, measuring' (חוקר), and their secret is 'searching, measuring' (אומד). Consider the matter of "In the beginning God created the heaven", and the return will remain equal in your hands from both of them. Furthermore, the remainder is "And the earth" (Genesis 1:1), and its secret is 'ATH-BSh' (א"ת ב"ש = 703). And all is 'the spirit in the Ophanim' (רוח שבאפנים = 702). And the secret is 'fire acting on wind' (א"ש פועל ברוח) (= 703), [=] 'wind acting on fire' (רוח פועל בא"ש), [=] 'and in wind water from fire' (וברוח מים מ"ן א"ש), [=] 'and in wind fire from water' (וברוח א"ש מ"ן מים), [=] 'and in water wind from fire' (ובמים רוח מ"ן א"ש), [=] 'and in fire water from wind' (ובא"ש מים מ"ן רוח), [=] 'and in fire wind from water' (ובא"ש רוח מים מ"ן). This is all the true of the secret of the entire Formation and its essence. And it is like this in the spiritual as it is in the physical in a concealed way, for the former has that which the latter has, and the latter has that which the former has. And you should understand that the whole man is like this.

Indeed, the pure marble stones are two stones. One is a drinking stones from which the world was founded. The other is: "Was the likeness of a Throne, as the appearance of a sapphire stone" (Ezekiel 1:26). And one is the 'sapphire stone' (אבן ספיר) and the other is 'the sapphire stone' (לבנת הספיר), for the translation of the former is as

that of the latter – 'precious stone' (*Even Tava*). Therefore, I have told you, 'two heads of good'. Those who erred greatly mistook both of them by wishing to build a city and a tower to make themselves a name: "And they had brick for stone, and slime had they for mortar" (Genesis 11:3). And these were not useful to their building, but "Because the Lord confounded there the language of all the earth" (Genesis 13:9). And that is the sapphire stone that is called slime, and [the other is] the sapphire stone that is called a mortar. By achieving them, the confusion will be renewed in the thought of the achievement of the Name from the midst of both of them. There is a great difference between both of them, for from this the superior ones were created, and from the other the inferior ones were created – these are living and those are dead; these are strong as stone and those are weak as a brick; these illuminate as the Sun and those are dark as the Moon; these are taken from the light of His garment and are inclined, and those are taken from the snow beneath His Throne and are thrown away. "And there was under His feet like of a paved work of sapphire stone, and the like of the very heaven for clearness" (Exodus 24:10). And may the Lord forgive me, for I will reveal its secret. Behold, it is known that the secret of water is light, and the secret of snow is the darkness. And its truth is the generality of the matter. But the light is an ancient essence/object called speech – i.e. a leader. Indeed, the secret of 'the light of His garment' (אור לבוש = 551) is [=] 'the light and the darkness' (האור והחשך). If so, saying that the heavens were created from the light of His garment is as saying from the light and the darkness. And it is as if it was said that they were created 'from the world of the intellects' (מעול"ם השכלים = 591), for it is combined from this and from that. When you compare it with the existence of the Lord – blessed be He – which is entirely

light and has no darkness in it – i.e. no foolishness at all – there is indeed intellectuality for the intellects compared to Him. I cannot reveal to you more than this, for I have exceeded the boundary.

Know that foolishness is in wisdom and wisdom is in foolishness. Everything will be called light and darkness in the truth of the Holy Language. And if the Lord wishes, you will understand this secret, for it is deep in the thought. Indeed, by saying that the earth is created from the entire snow, it is as if it was said that the earth is created only from darkness – i.e. by the power of the Creator. For the Creator is wise, and therefore He created life. Behold, the created beings come from the life of the Creator. And therefore, they melt as snow and return to be water – i.e. [they return to] their first nature, for they are water in potential and not in action. And this is: “When you reach the pure marble stones, do not say, water, water” – i.e. do not say about the recalled stones that are called the plummet of emptiness, “The line of confusion, and the plummet of emptiness” (Isaiah 34:11). For they are the rounded stones sunk in the abyss from which water stems, for their waters are equal – “Water, water”, inferior in the superior and superior in the inferior. For these are waters in potential and those are waters in action according to one matter – and you should understand its way!

Secret 9 – The Superior Waters

It is known from Part 2 from Chapters 12, 29, and 30, and from Part 1 from Chapter 29.

Concerning the essence of the secret of the superior waters, the Writings said: “Ho, everyone that thirsts, come

you for water” (Isaiah 55:1); and also, “Therefore with joy shall you draw water out of the wells of salvations” (Isaiah 12:3) – and these are wisdom. The number of ‘superior waters’ (מִיִּם הָעֲלִיוֹנִים) = 311 is [=] ‘the mouth of Glory’ (פִּי הַגְּבוּרָה). And indeed, those which are known are waters that descend in nature and ascend in necessity. When they ascend, they are moist mists, and they are waters in potential. And when they descend, they are waters in action. And the warmth, the coldness, the moisture, and the dryness are their accidents. Therefore, the dreadful ice is above. And indeed, the waters in their uttering are “Water, water”, for [the term] is doubled: *Mem Yud Mem* (מִיִּם יוֹד מִיִּם = 180). And that which is added to water is inanimate. And it is that which is first compelled by them – by four combined kinds. Likewise, you will know that their secret according to their syllables is ‘what if’ (מָה אִם, *Ma Im*). And they are two syllables and two questions – the question of ‘if’ and the question of ‘what’. The matter is ‘*Mem* and ‘*He*’ (מִי וְהָא = 92), for you might say: “If there is such and such in the world, what is it?”; “What does the Lord your God require of you, but to fear the Lord your God?” (Deuteronomy 10:12) – after you know it. Behold, the secret of ‘what if’ (מָה אִם = 86) is [=] ‘God’ (אֱלֹהִים). And do not say, ‘God God’ (אֱלֹהִים אֱלֹהִים = 172) – i.e. two authorities – for “He that speaks falsehood shall not be established before My eyes” (Psalm 101:7). Indeed, the secret of ‘pure marble stones’ (אֲבָנֵי שֵׁשׁ טָהוֹרִים) = 893 is [=] ‘there is a stone and there is a spirit’ (יֵשׁ אֶבֶן וְיֵשׁ רוּחַ), [=] ‘a creature of stone and a creature of spirit’ (יִצְיָר אֶבֶן וְיִצְיָר רוּחַ), [=] ‘the inclinations of the spirit and the inclinations of the stone’ (יִצְרָא רוּחַ וְיִצְרָא אֶבֶן). And both are [=] ‘the good inclination and the evil inclination’ (יִצְרָא טוֹב וְיִצְרָא

אבני" (ר"ע), which is in *Gematria* [=] 'pure marble stones' (שי"ש טהר"ר). Likewise is the saying, "And I will remove the stony heart out of their flesh" (Ezekiel 11:19). And it was also said: "And I will put a new spirit within you" (ibid.). And the secret of 'a new' (חדש"ה = 317) spirit is [=] 'the good inclination' (יצ"ר טו"ב), while the secret of 'the stone' (האב"ן = 58) is [=] 'the Sun' (החמ"ה). And the first is the new one, and both are the months of the Sun.

Secret 10 – The Garden of *Eden* and its Trees

It is known from Part 2 from Chapter 30, from Part 1 from Chapter 2, and from Part 3 from Chapter 22.

Concerning the essence of the secret of the Garden of *Eden* and its Trees, behold, the Writings said: "A garden enclosed is my sister, my bride" (Song of Solomon 4:12). And she is an orchard in which those who have intellect walk and delight. Four entered the orchard and walked in the Garden. It is an enclosed place. It is not open for any man. It is the place of intellect. 'An enclosed Garden' (ג"ן) (ל"ב = 209) is [=] 'the heart of the Garden of *Eden*' (ג"ן עד"ן). 'My sister, my bride' (אחות"י כל"ה = 480) is [=] 'a divine power' (כ"ח אלהי"ת). We seed and plant in the Garden many plants and bring them out into nature. And the living beings and those who grow wise delight in them. And they receive the counsel of life and the counsel of knowledge from them. These advise about the knowledge and those advise a good counsel.

Secret 11 – The Appointed Season, *Shabbat*, and *Kippur*

It is known from Part 2 from Chapter 31, from Part 1 from Chapter 66, and from Part 3 from Chapter 43.

Concerning the essence of the secret of the appointed season, *Shabbat*, and *Kippur* (the Day of Atonement), these three are the holy times. The first includes three pilgrimage festivals, and it is an appointed season on the *Y"H*(15) of the seventh month – i.e. is the seventh of the seventh month, *Pesach* – and on the sixth of the third month – which is the ninth of the seventh month, *Shavuot*. Behold, the secret of the times of the first appointed seasons is '*Y"H* and *Y"H* (י"ה ו' י"ה = 36), and their sign is: "Even 'these' (אל"ה = 36) are My appointed seasons" (Leviticus 23:2). And furthermore, their matter according to the secret is [=] *YH"W Y"H* (י"ה י"ה). The one who knows the secret of the Lord will know their powers on the *Y"H*(15th) of *Nissan*, the holiday of the unleavened bread. Our time is the time of our freedom, a remembrance for the departure of Egypt. Further set in *YH"W* the *Bet* (2) of *Nissan*, which is a good day. It is a holy convocation in *Nissan*, the head of the year for the months of the Moon, and the head of the year for the months of the Sun. On the sixth of *Sivan* is the *Shavuot* holiday, and our time is the time of the giving of the *Torah*, a remembrance for the departure from Egypt. It is a good day, a holy convocation. Set on it *Alef"Waw* (א"ו = 7) days, and it will be *BY"HA"W* (ב"ה א"ו) in *Tishri* on the day of *Simchat Torah*. And the secret of the appointed season is whose way is *Y"H YH"W Y"H AHW"Y* (י"ה י"ה) is completed. The matter is the time of freedom, the time of the *Torah*, and the time of the Rejoicing of the

Torah. Behold, you have freedom, *Torah*, rejoicing, and rejoicing of the *Torah*. Know that the freedom is also from the generality, for this was hinted by our Rabbis of blessed memory: “Engraved upon the tablets”. Do not read it as ‘engraved’ (*Charut*), but as ‘freedom’ (*Cherut*). Know that the matter of the Name of the appointed season shows a preparation as well as holiness and also time. All is one equal intent, and it is for a testament about the divine potential that acts from His side in action, and in potential from our side. For ‘appointed season’ (*Moed*) is derived from “And there ‘I will meet’ (וְנוֹעַדְתִּי) with you” (Exodus 25:22), and its translation is *Vezmin Mimri Lecha* [this is the Onkelos translation from the verse above]. And so is holiness: “‘And sanctify’ (וְקִדְשְׁתֶּם) them today and tomorrow” (Exodus 19:10). And the timing and the time are known. Behold, that which I have called in Part 1 the appointed season is clarified and shows for example an invitation that is ready and willing to receive that which can come after it. And the preparation is tripled: “For the Lord gives wisdom: Out of His mouth comes knowledge and discernment” (Proverbs 2:6). That which I have called Part 2, the day of *Shabbat*, is because the *Shabbats* of the year are numerous and are seven sevens of *Shabbats* from the head of the year until the [following] head of the year. For there are seven days of *Bereshit* from one *Shabbat* to another. Behold, the knowledge prepared at the time of its increase was sanctified with the sanctification of the *Shabbat* in the appointed season, for with this the corrections and the labors in it were allowed – i.e. for example a food eaten by any *Nefesh*. It is an appointed season, whose holiness is weak, but [to prepare the food] is forbidden on *Shabbat*. But it is allowed to eat in it that which was prepared on a secular [day], for it is more holy than the appointed season. That which I have called Part

3, the day of *Kippur*, is because it is a *Shabbat* of complete rest, and it is a single and unique day in the year. As God – blessed be He – is unique among all those who exist, so is the unique man who has a complete preparation that is unique among all the living beings. As this day, which is hinted in the Creation of one unique day from which prophecy comes – for it is the tenth in its secret – is a day that is all for the *Nefesh*. And it is entirely a rest for the Lord, for it has no food for the bodies, but food for the mouths and the hearts to complete the *Nefashot*. So, the one who sanctifies himself in the Name of heaven should make it entirely holy for the Lord as being the atoning plate. Likewise, the Writings said: “Be ready against the third day, do not come near a woman” (Exodus 19:15) – as if you were intellects without bodies. The three rungs of existence are This World, the Garden of *Eden*, and the resurrection, which is the life in the World to Come. There are also three days of time, and they are the appointed season, and the *Shabbat* day, and the day of *Kippur*. Behold, I have recalled all of them in a way that is enough for the intellectuals, and you should awaken to their truth. And no deceiving should be kept by you and you will achieve them [the truths] with God’s help.

Secret 12 – Prophecy

It is known from Part 2 from all the chapters on prophecy.

Concerning the essence of the secret of prophecy, prophecy is a matter that is entirely about the love for one Lord. And this is known to all, for those who love prophecy are the ones who love the Lord – blessed be He. And the ones called sages and prophets are the lovers, without

doubt. Likewise, 'lovers' (אוהב"ם = 64) is in *Gematria* [=] 'prophecy' (נבוא"ה) – i.e. the lovers of prophecy [=] 'are loved' (אהוב"ם). This virtue itself is the virtue of worshiping the Lord out of love, as I will write in this writing in its matter at the end of Part 3 – with God's help. Behold, the Rabbi – of blessed memory – spoke at length about the secret of prophecy concerning matters that should be very well known and greatly needed by those in whom the Lord set His spirit and abounded from His good according to that which was decreed by His wisdom – blessed be He. And he awakened, moved, and compelled that hallowed abundance so that they labor in knowing His Name and sanctify Him in order to tell His Name throughout the Land. Know that those who prophesize by knowing the Lord are those who fall in love with the Lord. Therefore, the Lord awakened in my knowledge a few of the wonders of that honorable book written by the Rabbi, and I will gird myself with a gird of desire, arm my tongue, and sanctify my writings with myrrh, aloes, and cinnamon. And will write a little of that which my intellect brought out into action, and it is the grace given to me by the Lord. If it is for me a little from the side of the temper of myself in my eyes, it is close to the essence of success, the superior virtue, and the prophetic perfection. And He Who acquitted me giving me this little [knowledge] through His great favors and compassions will acquit me with more than this, if I am good in His eyes. If not, He should not remove this from me, for I desire only this, as God has shown me in a vision. You, human, if you decide in your heart to wonder, "When will I ascend in this superior rung?", behold, in me there are many preclusions because of the weak temper, which is a natural preclusion. And there is no way to turn it up to the essence of virtue. It is as the poverty that forces to chase after food and clothes, and

fixing the house – matters that are essential and natural when man stands in one time; and as slavery, which is called exile, when man is a servant and is sold to fools that deviate and enslave man with hard labor with clay and bricks; and as many other stories like these, which are very evil. I hereby inform you that all this is drawn after the evil inclination, and it is that which tempts you up to the point that you die without wisdom and become soiled with clay and bricks, without straw, without discernment; until the one who hates you will have no part in the World to Come. But if there is a God with you, it is appropriate for you to think that wisdom is the food of the *Nefesh*. And if wisdom is lacking, the *Nefesh* will die a strange death: "That *Nefesh* shall utterly be cut off; his iniquity shall be upon him" (Numbers 15:31). And if not, he will surely live: "For that is your life, and the length of your days" (Deuteronomy 30:20). As if you think that bread is the food for the body, and if it lacks the body dies, this way it is appropriate for you to think [also] about wisdom. You know that, when a man starves, he cannot say, "I shall wait till savory foods come to me; and if they will not, I shall not eat". But it is appropriate for him to rejoice for whatever comes to him as food, so that he will remove his hunger, which is the strike of death. When those many savory foods come to him, he shall satisfy himself with them. Likewise, you should do with wisdom. If you are starving and thirsty for it, the judgment decrees that you should satisfy yourself with it and satiate your thirst according to that which exists in order to save your *Nefesh* from the abyss below. For one increases, and another decreases, but as long as he aims his heart at heaven – and it is that the one trying should always try hard to lift up his heart – then he will achieve it by asking wisdom from the sages and their holy books, everyday according to his ability. He should not think to

say, "My heart is in heaven and everything I do is in the Name of heaven", for it is not from the matter that will bring that work to wisdom. He does not know that studying leads to acting, and it is not the acting that leads to studying. And he does not know that the acting is easy even for the lads, and all the more so for those who have an intellect. The *Talmud* already said [this], even about the elders, and all the more so for those who have a false imagination. He thinks that his action is accepted because of the speech of his mouth, or because of a false imagination that he imagined in his heart. For there is no truly better work in the world than that which is done for sustaining wisdom, which leads to its studying. And anything precluding this is the deed of the evil inclination that kills the living being.

By picturing this, no preclusions will preclude you from asking for wisdom, for you know that, if the recalled preclusions had asked to prevent from you the food of your body, you would not have tolerated this, but rather cry to the Lord and the living creatures to sustain you running away from town to town. If you were able to fly, you would have flown in order to ask for your food from any side and from any corner. If the Lord helps you with this intellectual drawing – to receive it, believe in it, and be drawn after it with all your strength – know that neither your temper, nor poverty, nor an exile will preclude you, even if you are in jail, from seeking wisdom, intellect, and knowledge. Who is the fool who would not have escaped death by knowing the essence of death, which is the descent to the abyss? But because most human beings do not know how to separate the living from the dead, and turn the words of *Elohim Chayim* (the Living God) upside down thinking that death is life and life is death, they will not choose life, but run away

from them [both life and death] and chose the life of the hour. And they will deal with it and labor greatly, killing themselves before their time, and bestowing their wealth to those who surround them – perhaps their haters or their sons – so that they will achieve that inferior life on that time. And from this, all they have is rules. For this cause, their lives will be completely forgotten, until they return to the darkness from which they were created and for which they came. About them, the prophet said: "Woe unto them that call evil good, and good evil; that change darkness into light, and light into darkness; that change bitter into sweet, and sweet into bitter" (Isaiah 5:20).

You, humans, set your heart into the root from which you were taken and carved. Know that you were taken from the Throne of Honor, carved and abounded from the light of the intellect, and created from the figure of God and His likeness. And you exist from the abundance of the truth of His existence: "Return unto Me, for I have redeemed you" (Isaiah 44:22); "For the Name of the Lord your God, and for the Holy One of Israel, because He has glorified you" (Isaiah 60:9). Listen to my words and "Bind them about your neck, write them upon the table of your heart" (Proverbs 3:3); "For they shall be a chaplet of grace unto your head, and chains about your neck" (Proverbs 1:9). Toil day and night to study the *Torah* of Moses with wisdom, read the books of the prophets with discernment, contemplate the words of the Writings, examine the sayings of the wise prophets with a pure and intellectual consideration, and observe the writings of the researches who have received from the divine intellect, and the matters sought by them will be confirmed to you. And you will find all of them shouting for the lack of wisdom, the inferiority of deeds, and the scarceness of understanding.

By doing so, set your heart to understand the honorable and dreadful Name and carve it on your heart with an unerasable carving. For about this it was said that the Names cannot be erased – i.e. the Holy Names – for they are all about divine drawings. And therefore, how can the drawer erase something if that which is drawn cannot be erased? Do not recall the Names with your mouth, but sanctify and honor them, and think of them as being the angels of existence, the angels of the Lord sent to you to lift you up above and set you as superior to all the nations of the earth: “And all the peoples of the earth shall see that the Name of the Lord is called upon you; and they shall be afraid of you” (Deuteronomy 28:10). Sum up one with another, draw them, try them, consider them, and combine them. Think that they are the writing of the king who sent them to you: “That it may be well with you, and that you may prolong your days” (Deuteronomy 22:7). Negotiate them with clear, clean, pure, and appropriate negotiations, lacking any sin and transgression, and cleansed from any iniquity, guilt, and evil.

Start by combining this Name alone first, which is *Y”H W”H* (יהוה). Observe all its combinations, move it, and revolve it in a Wheel that returns back and forth as a revealer. And do not put it away unless you see its matter increasing due to the increase of movement because of the fear of confusing your imagination and revolving your ideas. Observe when you should put it away again, return to it, and ask it [questions]. And do not let it go until a word of wisdom comes to you. After that, leap to the second Name, which is *Adonay* (אדני), and ask it for its foundation. And it will reveal to you its secret, and it is that you should achieve its matter as it is in its eye from the truth of its language. After that, sum up both, combine,

consider them, and ask them, and they will tell you the mysteries of wisdom. After that, combine this, and it is *El Shadday* (אל שדי, God Almighty), which includes the Name. And it will also give you its part. After that, combine *Elohim* (אלהים, God), and it will also give you an opinion. After that, sum up the four of them, and you will find marvelous wonders, which are wonders of wisdom. After that, combine with one of them *Tzevaot* (צבאות, of Hosts), which is also holy, as for example ‘Lord God of Hosts’, for this is how David the king summed them by saying: “O God, restore us, and cause Your face to shine, and we shall be saved” (Psalm 80:4). And he further said: “O God of hosts, restore us” (Psalm 80:8), and also – “O Lord God of Hosts” (Psalm 80:20). Behold, the Writings returns this three times in one song and changed the Names in it. And they recalled the Lord once, *Tzevaot* twice, and *Elohim* thice. They recalled two *Waws* in three recollections of light. Below the third *Waw* came six Names recalled after the Name *ABGYTh”Tz* (אבגית”ץ), which is the head of the Name of *Mem”Bet* (42) [letters]. Know that the Name *Tzevaot* shows the secret of a combination of forty-two words, for the word headings, the word endings, the *Gematriot*, the *Notarikon*, the combination of the letters, their permutations and weight, the recognition of their shape, the knowledge of their Names, and the understanding of their matters are the truth of the prophetic *Kabbalat*.

You should further make many words from the single word itself, and a single word from the many words, as for example *Tzevaot* (צבאות), as I have drawn for you. Likewise, [you should do] for the essence of the word according to its letters like this: *Tzaddi*, *Bet*, *Alef*, *Waw*, *Taw* (צדי ביי אלף וי תייו). And you will know

wonders from it, and you will know the Name by the perfection of the action while dealing with them. And you will know the Name that is the Minister of the Interior [*Metatron*]. When you reach the knowledge of the Name of the Minister of the Interior, you will find the Name of the Lord that the Lord – blessed be He – uses [*Metatron* is called by the same Name of His Master], and divine secrets will be revealed to you in these ways. Likewise, by making many words out of one word, you will be amazed from what the wisdom of your heart procreates by this way, as the saying in the secret of “Forever, O Lord, Your word is settled in heaven” (Psalm 119:89). For the Name that stems out in its punctuation, which is the root, is ‘fear the fire and know God’ (יִרְאָה הָאֵשׁ וְדַע הָאֵל): “For the Lord your God is a devouring fire, a jealous God” (Deuteronomy 4:24). For God is entirely fire, and it is all in the secret of *Yud He Waw He* (י' ה' ו' ה' = 44), since its secret is: “Because the Lord descended upon it in fire” (Exodus 19:18). And its interpretation is: “The Lord descended and ascended in fire for Israel, His servant”. You should do this in this divine way and walk in it: “For then you shall make your ways prosperous, and then you shall have good success, etc.” (Joshua 1:8). Be strong and understand everything I have awakened you to. Take heed as your fathers warned you about fire, and keep yourself and your *Nefesh* lest you break and destroy the boundary set by the first ones – and it is the human intellect, which desires that which it desires. And due to its increased desire, it wishes to cleave to its Cause. But “If your heart runs, return to your place, for because of this it was said ‘ran and returned’, and because of this a covenant was made” (Book of Formation). The secret of *RY"Th* (ר' י"ת = 610) is [=] ‘two’ (תו"י), and its number is [=] ‘citron’ (אתרו"ג). And the heart resembles it.

Therefore, run and return as a tourist travelling along the way. And understand your matters and receive whatever comes to you from the matter of the combination with joy. Aim at good and remove the evil. With this, the good inclination will move you and the evil inclination will run away from you, for both of them are brothers in nature – ‘the good inclination and the evil inclination’ (יֵצֶר הַטוֹב וְיֵצֶר הָרָע). And they are the sons of a single father and the sons of a single mother. They will inform you about the secret of the three fathers and the three mothers, and the secret of their sons and daughters [the *Sefirot*]. Write on that which you will write your combinations with big letters like these: ‘N A M E S’ (ש מ ו ת). And revolve and combine the Name back and front. Ascend in it in virtue and your *Nefesh* will rejoice its fattening, for “There is no good greater than delight”. And take heed of descending below, for “There is no evil lesser than plague” (Book of Formation). I will inform you how the letters were divided into three parts, for ‘letters’ (אוֹתִיּוֹת = 823) is in *Gematria* [=] ‘three parts’ (שְׁלֹשָׁה חֻלְקִיִּים), and they are like this: ‘A writer’s work’ (מְלָאכָת סוֹפֵר = 837) is without crownlets in the entire *Torah*: *BD"H ChQ"Y* (בד"ה = 129) is with unique crownlets in the entire *Torah*; *ShOTN"Z G"Tz* (שעטנ"ז ג"ץ = 529) is with threefold crownlets in the entire *Torah*, and their sign is ‘good’ (טוֹב = 22). Behold, I will reveal to you the wonders in the calculation of each of them, until you truly know its number. Know that ‘a writer’s work’ (מְלָאכָת סוֹפֵר = 837) is in its number [=] ‘the physical knowledge’ (יְדִיעוּת), but *BD"H ChQ"Y* (בד"ה חק"י = 129) is [=] ‘knowledge in potential’ (יְדִיעוּת בְּכָח). And indeed, *ShOTN"Z G"Tz* (שעטנ"ז ג"ץ = 529) [=] ‘is knowledge in work’ (ז' ידיעוּת במעש"ה).

You should know this threefold knowledge, which includes [=] 'the divine wisdom' (הַחֲכָמָה הָאֱלֹהִית) by which the cleaving of the entire knowledge to the Lord was completed in its action, in the secret of the delight of [=] 'the bride and the groom' (הַחֲתָן וְהַכֵּלֶה). It will be truly known by you that this wonderful way is the way accepted by all the sons of the prophets, who wrote everything that they have written with the Holy Spirit. And they are the ones who knew the ways of prophecy, and not the others. The letters are further divided into these three parts, which are units, tens, and hundreds, in the order of AY"Q BK"R GL"Sh DM"Th HNC"h WS"M ZO"N ChP"P TTz"TZ (אֵי"ק). (בכ"ר גל"ש דמ"ת הנ"ך וס"ם זע"ן חפ"ף טצ"ץ). And because this superior wisdom is in the essence of the virtues of any wisdom and knowledge, since it is a divine wisdom, it depends on *Alef Bet Gimel* – i.e. 'the alphabet' (אלפ"א בית"א = 525) from which the divine powers will be known. For they are potentials in the body called 'the Hosts of the Lord' (צבאות ה' = 504). This wisdom was hidden from all the sages of the research, for, when they first see its matter, they immediately think that it has much confusion. We also admit about this matter that the human intellect cannot achieve [those things], for they are things that compel the knowledge in the beginning of a thought. But through them, any wisdom is known, and each body and *Nefesh* depend on it. The Lord will forgive [me] for revealing to you this hidden, covered, and concealed secret, and it is that you should find the secret of the 'Lord of Hosts' (ה' צבאות = 504). Its power shows the matter of the potentials in the body, and also the divine potentials. Each one is a potential in the bodies – i.e. *Nefesh* and body, *Alpha Beta* (alphabet). For the Throne of Glory is in both of them, since they are the intellect and the

understanding. And their seal is the Wisdom of God and a natural potential, as we have hinted. We will say about their matter that they are the sign of the prophets, for 'the prophets' (הַנְּבִיאִים = 118) are [=] 'wise' (חֲכָמִים) without doubt, even in *Gematria*. For it will exist like this in our hands. And it is impossible for man to prophesize without a great wisdom, until he brings out what is in potential into action.

It was further interpreted through a token that even the great sage who is wonderful in wisdom, by trying to ask for prophecy, might prophesize and might not prophesize – i.e. it is possible for him to become a messenger and it is possible for the truth of his prophecy to be to complete himself alone. And it would not be to complete his fellowmen in his mission, but to complete and add learning everyday, and speak and write with the Holy Spirit. This is our knowledge and the knowledge of the truth of our *Torah*. And the kabbalists have no power to deny this, for the kabbalists are the sons of the prophets, and [so are] their disciples who received from the mouth of the kabbalists generation after generation up to Moses, our Rabbi of blessed memory. For Moses received the *Torah* from Sinai and delivered it to Joshua – and Joshua to the elders, and the elders to the prophets, and so on. And behold, they are the beginning of wisdom, and they are the true sages who received from the prophets. They are the writers of blessed memory of the *Talmud*. And from them and their words, [everything that the people knew] and what I knew from the matter of the wisdom of prophecy that I have told you was known. If you also want it, [you will receive] the *Kabbalah* that I have received, and if not, it is your choice. Indeed, you should know a proof from their words from the matter of Daniel, from the secret of

"Mene Mene, Tekel Uphrasin" (Daniel 5:25). For the sages combined it with many combinations, and these are a few of their words: "ANM ANM LQTh NYSRPW (אנמ אנמ (לקת ניסרפו)". It was said that it is written in *Gematria* – i.e. in the exchange of *ATh-BSh*: "YTTh YTTh PWG ChMT (יטת יטת פוג חמט)". And so is "NMA NMA (נמא נמא)", and so should you think about "Amen, Amen" (אמן אמן). They did not reveal this secret, but they awakened us to it with a complete interpretation. And the end should be the head and the head [should be] the end. For this is the secret of the curse of that king, about which it was written after that: "In that night Belshazzar, the Chaldean king, was slain. And Darius, the Mede, received the kingdom" (Daniel 5:30). And the secret of 'Mede' (מדא"ה = 50) is [=] 'man' (האד"ם). The interpretation of Daniel, who interpreted it explicitly for us, is that he said: "Mene, God has numbered your kingdom, and brought it to an end. Tekel, you are weighed in the balances, and are found wanting. Peres, your kingdom is divided, and given to Medes and Persians" (Daniel:26). And the one who understands the matter of this interpretation can easily understand the combination of the opposite matter. And he will understand the matter of the curse sealed upon "The palm of the hand that wrote" (Daniel 5:5). And its secret is "Pas Kar Talin, Amen, Amen". The matter of *Pas Kar* (פ"ס = 440) is a cold piece, and the matter of its number is [=] 'body and accident' (גוף ומקרה). And its generality is [=] 'dead' (מת). It is as if it were written and sealed upon him that he will die that night. And so, its secret is 'Met (dead) Talin, Amen, Amen'. And it was also written about him: "In that night (...) was slain" (Daniel 5:30). And this is the interpretation of the testament of the Writings: In that night, you will die – *Amen* and *Amen*. He died, and

we will live forever – *Amen* and true. From this, you will understand the matter of their saying, "It is written in *Gematria*", for it is in *Gematria* 'And by the judgment of God the minister shall die' (ובדי"ן האלהים ימות הש"ר) = 1124). And likewise, 'Darius the Mede' (דריו"ס מדא"ה) = 330) is in *Gematria* is 'evil' (רש"ע = 570). The matter of how Daniel interpreted 'Mene Mene, Tekel Upharsin', whose secret is 'the count of the weight and number' (מני"ן) = 1006), shows 'the decree of reward' (משק"ל ומספ"ר) = 960), which is from the matter of spreading the kingship. And its secret is 'Persia and Madai' (פר"ס ומד"י) = 400). We received it as the count of the kingship, as if it were said: "Count the numbers of your kingship". The secret of [=] 'Persia and Madai' (פר"ס) is [=] 'number and *Midda*' (ומד"י), and *Upharsin* (ופרס"ן) = 406) is [=] 'Persia, Greece' (פר"ס (יר"ן).

Being it so, the true and complete interpretation that I have interpreted for you is known from any side. There is another interpretation that is greater than this, and it is that the matter occurring to man himself – which he understands and achieves through the two ways of the human achievement, and through the third divine achievement while he is awake – does not resemble the matter occurring to him while he is asleep. Grow wise from that which I have interpreted, from that which I have achieved, from the matter of that which occurred to me, or that which I have told you, for it happened to many others. There is no doubt that it will be drawn for you in a dream whose solution you do not know, and your knowledge will wander in order to understand it. And you will set many [possible] solutions for it. Behold, its matter is doubtful for you, but when you consider, combine, and achieve from

yourself the matter that I have interpreted for you, your knowledge will not be confused in this matter, and nothing will be doubtful for you. But you need to become accustomed to this matter little by little by going to and fro, as I have ordered you. And you should keep this precept of mine in your heart: "The Lord bless you, and keep you" (Numbers 6:24). And if you love it with all your heart and inclination, "The Lord make His face to shine upon you, and be gracious unto you" (Numbers 6:25). And if you ask for mercy wholeheartedly, "The Lord lift up His countenance upon you, and give you peace" (Numbers 6:26). And if you grow wise and are successful in your ways, God will always guide you and satisfy your *Nefesh* with wisdom. And God will let you grow wise with His great mercies and abound on you peace-making good: "And you shall be like a watered garden, and like a spring of water, whose waters do not fail" (Isaiah 58:11).

Part 2 is complete – glory to the One, for there is no other.

Part 3 – The Day of Atonement

Introduction of the writer to Part 3

Intellectual person, worship	And His holy Name <i>Y"H</i> ,
through the love of the Lord	and you shall be saved.

Set the consideration of	You body shall not pass
your heart into the recalling	and [so] the imagination of
of the Name.	the shadow

The worship of the Lord out of love is the truly pleasing and kabbalistic worship, and it is the essence of the final perfection for which any intellectual living being was created. And from its side, man is man. It is known and interpreted to anyone who has the knowledge that that true worship cannot be reached by any man without a great wisdom, a really great accustoming, and a long time, until the voluntary custom returns to be a natural potential. For man is strong during the days of childhood and boyhood in loving the human matters according to the boiling of his blood and the exaggeration of the warmth of his heart. And he has no vessel to extinguish his wrath that was set for him, to compel and wear out his inclination and weaken its power. As those of blessed memory said about the matter of the handsome woman, the *Torah* did not speak to one's understanding, but against the evil inclination. The sage said: The *Torah* fully understood the evil inclination, and there is no doubt that all the precepts are so in order to stand against it [the evil inclination] and put on it a heavy burden in order to wear out its power. Even if he is worn out most days, does not desire that which he already desired, despises that which he chose in the days of boyhood, and knows the matter of the inferiority after

which he labored as he wished with his nature, this is because the Lord – blessed be He – ordered to lead it with a heavy burden – and it is the burden of the *Torah*. Therefore, the one who unloads from himself the burden of the *Torah* receives the burden of the kingship and the burden of good manners. Behold, the reception of the burden of the *Torah* is the reception of the burden of the heavenly kingship, and it is appropriate never to remove that burden, which is truly a golden necklace [hanging] from the neck, as it was said: “And lest they depart from your heart all the days of your life” (Deuteronomy 4:9). It was interpreted by the sages of the truth that he is not compelled until he returns and removes them from his heart – i.e. until he unloads the burden of the *Torah* from his neck and forgets what his heart saw and his eyes saw. The one who worships out of love must always put the essence of his actions, all his movements and thoughts, and all his things as a root for love, and that accustomed love will always procreate new fruits from him in order to renew the true and divine love – even when he deals with the essential needs of his life. He should look at nothing except that which is needed for him, and he should also always set his *Nefesh* in his hand and summon it in order to return it pure to the One Who gave it to him pure. If accidents occur, he should not be frightened by them. And if the nature of the weight of the accident challenges him, he should agonize his inclination, conquer, and seduce it with means and great bribes, until he is pleased with them, hates the lie, and loves the truth. For he loves the Lord truthfully and the Lord God is the truth. If a matter challenges him and he joins the one who loves the lie, he should lift up his eyes to God until he receives mercy and is separated from him.

Know that, concerning the one who loves out of love, he alone is worthy of being praised for being the servant of God [missing line]. And he is a king made of flesh and blood. He exists from his type and kind, and he is created from those abiding in his world in order to use them, for he is also created in order to be used by his Creator. He is the priest for the superior God and his love towards his Creator does not depend upon a vain thing, as the love of his Creator does not depend upon a vain thing. But the lover and the loved one exist forever. And thus, the love between them exists forever. I will complete the matter of the worship out of love and its conjunction with this awe in the secret of the end of this part, which is the end of this book. And with it, I will seal it as the Rabbi [Maimonides] sealed with it in his book [the Guide for the Perplexed], because of this secret being weighed against all the secrets that he recalled in his writing. And I gave this short introduction for it, since it is the greatest of all the secrets in the *Torah*.

My son, lend me your ear and hear wonders.	I will tell you this great day that
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God has bestowed upon me all that is high and enlightened.	And He sent light to the world without essence.
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And His light will always illuminate	The <i>Nefashot</i> , but the wise <i>Nefesh</i> .
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And from the wise <i>Nefesh</i> comes the light for the living creature.	And the living creature grows and founds.
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And from the light of its growth, the sky was made	And [so were] the stars, the Moon, and the Sun.
---	--

And from the element of the sky, fire was made
 And the four of them are elements for all the Creations

They are the trees of the field, any weed and stone
 And He sent to me the edges of the lights of the three

From the light did it grow for any plant of the earth.

And He set the human beings as their rulers

And with it, man will know good and evil.

Shadday will cause this in trial.

And the *Nefesh* suffered in its birth

Man must teach his *Nefesh* with intellect.

And he should study the discernments from the light of the intellect

And if he does this well, he will return to his Master

And if he says in his way, in his ascent

And [also] wind, water, and earth.

Under the sky, but not above it.

Any living creature, and all kinds of beasts.

Nefashot to revive all on earth.

And it revived everything and gave it a *Neshamah*.

By setting in them the enlightenment of the pleasant wisdom.

And if he does not, he will rise without a thing.

For the sin thay he committed, he was found guilty.

And was undressed from the knowledge of its God.

And the knowledge of God is a good lesson and instrument.

And the valor of the *Torah*, which is concealed from all

And ascend to the precious outcomes.

"I am perfect in the complete belief of God

In the Garden of *Eden* before the will of God

And walk to the light of his carving,

And he will never be upset, and he will not carry

And he will delight in the pleasures of the will of God

And thus, the *Nefesh* will study the loftiness of God

And [this is] if you grow wise in the fear of God. And if not

And you should eat sweets from the fruits of His hands

This is the heritage of the servants of God

And the *Nefesh* that will be foolish

And it leave the covenant with its Creator.

For it will be tempted to almost eat the honey.

Is it not [worth] for you to serve the Living God?

Awaken and do not love the sleep

Teach your *Nefesh* the holy knowledge

And the world", he will leave the desert of wilderness

The place of his brilliance and the mighty valor.

The shame of sin and guilt.

And see the light of the splendor – the inner honor.

From the light of the intellect, for everything is intellect and wisdom.

[You will know] foolishness and glory with shame.

And give a donation from its yield.

And their reward for the perfect mercy.

Will be gullible and going astray from all that it knows.

His knowledge will be a concealed wonder [for it]

And it will be liberated with a piece of bread and be thirsty.

Perhaps, tomorrow your *Nefesh* will be spared.

For is there not enough sleep under the ground?

And the *Nefesh* will be without a desolated knowledge.

And if not, your *Nefesh* Made orphan from the
will be bereaved mercies of its God.

And the wisdom is the And this is the perfect
knowledge of God and His *Torah* of the Lord.
serving.

For this reason, worship With fear, and with
our God with delight pleasant love
Over and done.

One day, it does not have It also has no second in the
either a son or a brother. year.

It is a long day for the *Shabbat* And its Name is
entire Name: 'enriching the poor'.

The name of Part 3 is *Yom Kippur* (Day of Atomenemt).

"These three were the sons of Noah, and of these was the
whole earth overspread" (Genesis 9:19).

Secret 1 – The Words about the Secrets of the *Torah*

It is known from the beginning of Part 3, from the
introduction.

Concerning the essence of the secret of the words about
the secrets of the *Torah*, the Rabbi of blessed memory
recalled them in that introduction that he gave before
beginning with the Work of the Chariot in Part 3 – the
matter of the ways of the secrets of the *Torah*. It is that
which was hinted by the sages of the truth, the matter that
an intellectual person should study, and how he should
behave in the ways of the secrets of the *Torah* with the

other intellectuals of his generation and with the rest of the
people. This is that which was said by the Rabbi in the
recalled introduction, for the essence of the intention in this
writing is to interpret that which can be interpreted from
the Work of Creation and from the Work of the Chariot.
And these things are from the generality of the secrets of
the *Torah*. He further showed us from the words of our
Rabbis of blessed memory the guilt of the one who reveals
the secrets of the *Torah*, and the tremendous reward of the
one who conceals them. Even though they are explicated
to those who are endowed with intellect, he brought a
thing that is understood from the words, "And for stately
clothing" (Isaiah 23:18). And their proof concerning this is
their saying, "Stately (*מכסה*) things that were revealed by
the Ancient (*עתיק*) One". And what are they? The words
of the *Torah*. He gave for all this a remark, by saying: "And
you should understand the lesson of that which was
remarked, if there is discernment in your heart". And the
intention in this is that he – of blessed memory –
awakened us from the midst of the words of our Rabbis of
blessed memory that what is called the secrets of the *Torah*
is not a concealed matter, but a revealed one. And even
though it is not revealed to the mass as it is not revealed to
the living beings that do not speak, it is revealed only to
few, and it is enough in the one who has the intention of
the Lord upon himself. For He intended to reveal them
only to the thinkers of His Name. They are the straight
ones who fear Him and His prophets, as the Writings
remarked about them. As it was written, "The secret of the
Lord is with them that fear him; and he will show them his
covenant" (Psalm 25:14). And it was written – "Surely the
Lord God will do nothing, etc." (Amos 3:7). Behold, it is
interpreted for you that the divine intention in giving us His
true *Torah* is to reveal His secret to His followers, and to

not reveal it to beasts and demons, pests and monkeys, small apes and bats, which neither reach the secret of God, nor see the concealed light. For it was so for any living intellectual in nature [missing line]. And the thing is not so, but it is close to being the opposite. And it is this world that resembles the refining pot for silver and the furnace for gold. For, when man is refined in it and receives his appropriate purification after attempt and consideration, he alone will be the one worthy to receive the revelation of the secrets of the *Torah*, while it [the revelation] will be prevented from his fellowmen. For what is the use of the sunlight in the half of the day for the one whose eyes are dull as the eyes of a bat? That light is concealed and hidden from him, even if it illuminates in the essence of the validity of its brilliance. It was said about this: "The refining pot is for silver, and the furnace for gold, but the Lord tries the hearts" (Proverbs 17:3). And it was said: "Your word is tried to the uttermost, and Your servant loves it" (Psalm 119:140). And it was said: "The word of the Lord is tried; He is a shield unto all them that take refuge in Him" (Psalm 18:31). Our Rabbis of blessed memory said about this consideration that which the Rabbi recalled in Part 3, Chapter 26, and so was their saying: "Why does the Lord – blessed be He – care if one slays from the neck and another slays from the nape?" – this means that the precepts were given in order to try the living creatures with them. For it was said: "The word of the Lord is tried; He is a shield unto all them that take refuge in Him" (ibid.). This is that which I have interpreted for you. This word is as a refining pot through the *Torah*, for the truth of its existence is the combination of letters, whose secret is in *Gematria* 'seventy languages' (שבעי"ם לשונות = 1214) called by seventy Names and written in seventy [types] of writing. And each 'writing' (כת"ב = 422) is [=] 'seventy'

(שבעי"ם). Behold, seventy Names 'are written with the Electrum' (כתובות בחשמ"ל = 1214) [=] 'and sealed with His Name' (והחתומות בשמ"ו), [=] 'and with the Names of His seal' (ובשמות חותמ"ו).

The Rabbi interpreted this explicitly there, and it is wonderful. According to this matter, the secrets of the *Torah* are appropriate only for their lovers, in order for the truth to be revealed for the one who loves the Lord out of love, until he will know the matters that represent means between Him and the one who loves and desires Him – blessed be He. And he should try as hard as he can do to hold the love and the first desire between them. The matter that brings to this and sustains this in the heart of the loving one is learning the *Torah* and the good deeds – and nothing besides this. And it should increase every day for man when he searches and studies all the truths that he can achieve. For, with anything that he achieved through his knowledge from those superior things being concealed and hidden from his friends, he will add virtue and perfection to his intellect, and joy and delight to his *Nefesh*. Therefore, it is appropriate to deliver the secrets of the *Torah* to the lover and those who resemble him. And likewise, it is appropriate to conceal it from the rest. Based on this meaning, it was appropriate for man not to write anything from them, but to deliver them orally in a *Kabbalah* that is enough for the fit person. But the Rabbi of blessed memory considered many of the sages of his generation from whom he thought he could receive wonderful *Kabbalot* and true wisdoms, and he found in their mouths [just] voice, wind, and speech, but neither the Holy Spirit, nor the Word of God. He saw that the true divine *Kabbalah* that revives the learning *Nefesh* was

almost completely forgotten and cut off from that generation, and that no one was keeping it.

Likewise, I have also considered this, and I have seen it in my generation. And the *Midda* of Judgment decrees hiding the face. "Now therefore write this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for Me against the children of Israel" (Deuteronomy 31:19). And he gave the cause a second time to reveal the entire intention after recalling it once. It is that he first said, "And will forsake Me, and break My covenant which I have made with them" (Deuteronomy 31:16). How [do we know] that this covenant is to know Him? [Because] it is His saying there about wrath, departure, and hiding the face, as it was written: "Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, etc." (Deuteronomy 31:17). Instead of "Go astray", He said "My anger"; and instead of "Forsake Me", He said "And I will forsake them"; and instead of "Break", He said "And I will hide". At the end, He gave the cause of all this by saying: "So that they will say in that day: Are not these evils come upon us because our God is not among us?" (ibid.). And He said: "And I will surely hide My face in that day for all the evil which they shall have wrought, in that they are turned unto other gods" (Deuteronomy 31:18). After that He order to write a song concerning this testament, and He ordered Moses to teach it explicitly, by saying: "And teach". And His saying, "Put it", means "Explain and arrange this", until it will be found and ordered in their mouths. And it shall be a witness between Me and them. That which gave the cause of the recalled departure is the saying: "And they shall have eaten and filled themselves, and waxen fat" (Deuteronomy 31:20). And behold, all this

brings one to idolatry, and there is no greater idolatry than leaving the truth, forgetting the root, and driving away the essence.

You already know what the Rabbis said about the matter of idolatry in Part 1, Chapter 35 and Chapter 53, and what he recalled there about the matter of the wrath and that which resembles it. And from there, you will understand the entire intention recalled here. When you consider the essences of the song – i.e. – the song of Haazinu, who is a loyal witness between us and the Lord – you will find that He mostly accused us of being foolish and unwise. As He said there in the beginning of accusing us, "Is corruption His? No; His children's is the blemish; a generation crooked and perverse. Do you requite the Lord, O foolish people and unwise? Is not He your father, etc.?" (Deuteronomy 32:5). And after that [we find]: "Remember the days of old, consider the years of many generations, etc." (Deuteronomy 32:7). Behold, what He recalled there is that which He ordered us to know – the secret of the world [and the] year, and that we should ask the fathers and the elders about them. The elder being the one who bought wisdom, what do you lack if you bought knowledge? If you lack knowledge, what did you acquire? He ordered us to know the meaning of being His part and people, and He said: "When the Most High gave the nations their inheritance, when He separated the children of men, etc." (Deuteronomy 32:8); "For the portion of the Lord is His people" (Deuteronomy 32:9). Behold, He – blessed be He – told us the cause, even if it is greatly concealed. And He showed us wonders about this cause, by saying: "When the Most High gave the nations their inheritance, when He separated" (Deuteronomy 32:8) – recalling twelve diagonal boundaries for twelve tribes. If so,

He already told us the secret of our keeping, which is against the entire world. And [He said] that it is carved on the Throne of Glory in the shape of Jacob our father, and it is the shape of one father that has twelve sons, two women, two maids, and one daughter, whose name is Dinah. I will interpret for you this secret. Concerning the shape of one father, who is perfect and complete, his bed is perfect and he dwells in tents, using the house of instruction – i.e. studying and teaching the *Torah*. He has one brother who was born with him in the womb of his mother. And behold, “In the womb he took his brother by the heel, and by his strength he strove with a godlike being” (Hosea 12:4), for he dwells in tents. For in the womb there is dispute and war between them: “And the children struggled together within her” (Genesis 25:22) – in the womb of Rivka, their mother. “And she went to inquire of the Lord” (ibid.) – and she was tired from asking instructions from God. “And the Lord said unto her, Two nations are in your womb, and two peoples shall be separated from your bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger” (Genesis 25:23) – these are *Metatron* (מטטרון) and *Sandalfon* (סנדלפון), who are the two ministering angels. One is good and the other is evil. The righteous is called Jacob and the evil is called Esau. Esau came out first through blood. And therefore, he is “Red, all over like an hairy garment” (Genesis 25:25). He is tremendous, firm, and strong in a hairy shape, as the shape of the demon, *Satan*, and the pest in every angry person. He is a hairy man. “And after that came forth his brother, and his hand had hold on Esau’s heel” (Genesis 25:26). His hand is his bravery and power: It is cleaved, tied, and holds the wheel of his brother Esau, the master of the work. ‘Heel’ (עקב) is derived from ‘following’ (עוקב), and it is

the end of the superior ones: “A hairy man” (Genesis 27:11) – becoming hairier. And his end is to die. “And what profit shall the birthright do to me?” (Genesis 25:32) – for the cause of his end is to die. Even though he is the firstborn, “Behold, I am at the point to die” (ibid.) – and there is neither birthright, nor blessing. He sold his birthright in oath to his brother, and the blessing was deceitfully taken from him: “Is not he rightly named Jacob? For he has supplanted me these two times: He took away my birthright. And behold, now he has taken away my blessing” (Genesis 27:36). For he is hairless, and he took the birthright and the blessing. And he has a part: “For the portion of the Lord is His people, Jacob the lot of His inheritance” (Deuteronomy 32:9). Nevertheless, “His hand had hold on Esau’s heel” (Genesis 25:26); “The hands are the hands of Esau” (Genesis 27:22); but “The voice is the voice of Jacob” (ibid.). Both grew together. This one was external and the other was internal: “And the boys grew, and Esau was a cunning hunter, a man of the field” (Genesis 25:27) – i.e. external; “And Jacob was a quiet man, dwelling in tents” (ibid.) – internal. Nevertheless, Jacob hurries, finds venison, and brings it to his father Isaac. The Lord shouts at a camel and its rider, and blesses him so that he will receive dew, corn, and wine: “Let people serve you, and nations bow down to you. Be lord over your brethren, and let your mother’s sons bow down to you. Cursed be everyone that curses you, and blessed be everyone that blesses you” (Genesis 27:29). And in that which comes after this, he receives the blessing for himself. And it is that he is more honorable than the other: “Behold, I have made him your lord” (Genesis 27:37). And all his brethren became his servants: “And all his brethren have I given to him for servants” (ibid.). And when all his needs are completed, nothing is be missing from him: “And

with corn and wine have I sustained him" (ibid.). After this, there is that which is left for his brother: "And what then shall I do for you, my son?" (ibid.). It was written about Jacob: "And blessed him" (Genesis 27:27). And about Esau, it was written: "Answered" (Genesis 27:39) – i.e. he gave him an answer for his words without a blessing. There is no name there, for the Lord is not with him, but "Behold, of the fat places of the earth shall be your dwelling, and of the dew of heaven from above" (ibid.). He recalled for him the place of his existence and his matter, which is truly his abode in the fat places of the earth with the dew of heaven above it. But it was not upon it: "And of the dew of heaven from above" (ibid.). And he began interpreting his power: "And by your sword shall you live" (Genesis 27:40) – which is the flaming sword. "And you shall serve your brother" (ibid.) – this being against his will.

Now, he further recalls the matter delivered between both of them according to the ordinance. And it is the saying: "And it shall come to pass, when you shall break loose, that you shall shake his yoke from off your neck" (ibid.). This is the burden of the *Torah*, and this is how Onkelos, who knew the secret without doubt, translated this. The simple interpretation is also true between Jacob and Esau, and hate exists between them: "And Esau hated Jacob" (Genesis 27:41). And that is because of the blessing given to him by his father. Jacob ran away from him and returned further deceitfully, after he begot sons and his power increased. And he brought him an offering and bribed him to reconcile: "Take, I pray you, my gift that is brought to you" (Genesis 33:11); "I will appease him with the present that goes before me, and afterwards I will see his face; peradventure he will accept me" (Genesis 32:21)

– in the combination of the name of the front in Part 1, Chapter 37. He took his wives, his two maids, and his eleven children before the birth of Benjamin and after the birth of Dinah. They are two superior and excellent powers, and two powers lower than them and inferior. Two brothers are the human intellect, which is the little brother of the imagination, [and the imagination]. And with it are the birthright and the blessing. And the sons and the generations, the women and the maids, and the daughter being its generations are his thoughts, which are divided into twelve excellent parts. And he has one daughter alone – one thought that confuses and goes astray with Shechem, the son of Hamor. This is the thought of the Day of Judgment. The women are the two spirits of God – the spirit of knowledge and the fear of God – and the maids are the two spirits of wisdom and intellect – a spirit of counsel and splendor. With all this, you should know that the convocation [of the thoughts] does not leave its simple interpretation, for the revealed and the concealed are both valid as one single thing. And from this, it was explained to you why we, the children of Israel, are more "A part of God" compared to the other nations. It is due to our desire for wisdom, which is the *Torah*. And therefore, when we go away from it the Lord shouts and says: "Of the Rock that begot you, you were unmindful and have forgotten God that formed you" (Deuteronomy 32:18). And He said, "For they are a nation void of counsel, and there is no understanding in them" (Deuteronomy 32:28), instead of that which He says about us: "This great nation is a wise and understanding people" (Deuteronomy 4:6). And He said: "If they were wise, they would understand this, they would discern their latter end" (Deuteronomy 32:29). Behold, the Writings shouted about the lack of our counsel, discernment, wisdom, intellect, and understanding. and

because of this the Writings were written forever. Indeed, when we returned to God with wisdom, the prophet said about us: "And I will give you shepherds according to My heart, who shall feed you with knowledge and understanding" (Jeremiah 3:15). And because of the lack of the existence of the shepherds of knowledge, understanding, and intellect, the Rabbi revealed to the one who will receive from his words that which he revealed – i.e. that the intention of the Lord sought from Him is knowledge. "And God is full of mercy", and He is the intellect.

Concerning it, the Lord began with the ten things of the learned matter and said: "I am the Lord your God, who brought you out, etc." (Exodus 2:20). And in the second discourse, He warned us about the opposite, which is worshipping others besides Him. And it is the idolatry: "You shall have no other gods before Me" (ibid.). And its translation is 'except for Me' (*Bar Mani*), and it shows us that the Lord is only jealous with the idolatry that is against Him according to the belief of its followers. And their thought is in the opposite of the true thought, as He said about it: "For I the Lord your God am a jealous God, visiting the iniquity" (Exodus 20:3). And about this, the Rabbi said that the entire intention of the Lord in giving the *Torah* is to know Him through the intellectual achievements, keeping away idolatry and erasing its remembrance from the hearts, for he who denies idolatry admits the entire *Torah*. Therefore, in the first two precepts "I am the Lord your God" (Exodus 20:2) and the word "I" (Exodus 20:4) appear, showing the compulsion of His existence – blessed be He. And the words, "The Lord your God" (ibid.), show that which can be achieved from His essence based on His Names. This is the knowledge of the

Lord. The matter of "Who brought you out" (Exodus 20:2) shows His keeping over us. Indeed, the matter of driving away idolatry is anyone who worships in any way the other, or who performs a work whose intention is not to reach His knowledge. Therefore, He mentioned jealousy concerning other works, as He said in a different place: "For the Lord your God is a devouring fire, a jealous God" (Deuteronomy 4:24) – i.e. whoever worships others has no part with Him, blessed be He. And most of His love for the jealousy of the honor of His Name is upon "Them that trust in their wealth, and boast themselves in the multitude of their riches" (Psalm 49:7).

I have revealed that which I was compelled by its necessity not to conceal. My true jealousy did not keep me from denouncing a great people, against one unique man who worships the Lord out of love such as Abraham our father who had a great love. For, behold, Moses is weighed against all Israel, and the Day of Atonement is weighed against all the days of the year. It is unique and it is enough for their atonement of all the sins of the year. Likewise, the one who is unique is the one who will bring my words out from potential into action. And for the benefit that I have given him alone, all my harms to the others should be atoned. If the number of harms rose to ten thousand fools against one excellent benefit, I will love the truth with the truth. I will tell the matter of the word of the secrets of the *Torah*, and I will say that the matter of the secrets of the *Torah* concerns two matters that are equal in their uttering. And they are divided in their solution, and the root of both is truly concealed. And it is concealed because it is derived from the light declination [the imperfect declination of verbs] from 'the complete ones' [the roots, or the perfect declination in the third singular gender], showing the

hiding of a built matter, such as 'a building' and 'a temple', and the rest that resembles them. Likewise, it will show the contradiction of things, as in their saying: "Solomon, as if it is not enough that your words refute the words of David your father, they also refute each other". And what the Rabbis recalled in Part 1, before he began the chapters of the introduction, is from this kind, and it is the causes of contradiction or the opposite. This kind shows the contradiction of a matter that always comes from the light declination, and it should be examined carefully with all this, if it appears in any place to show a second matter. And it is the hiding of a thing and concealing it. But that which will come from the kind of contradiction will come in the declination of 'acted upon' (הפעול), and it will be from the heavy declination that is added with *He* at the beginning of a word, as for example 'concealed' (הסתיר). One will be 'refuted' (סתר), and the other will be 'concealed' (הסתיר), as if the first broke [the concealment] and the other concealed. Concerning this, the word 'secrets' (סתרי, *Sitrei*) came as combined from both matters, to show the truth of their intention – i.e. secrets and contradictions. It is that the concealed resembles the mass [the uniformity, the harmony] as the revealed [resembles] the contradiction. And it is not so from one side. And it is because the *Torah* is divided into five parts and was therefore written in five books. The first part is the story of Formation; the second is the story of the Formation with the keeping; the third is the story of the counsel of that which is combined in its formation, and how it should escape from its opposite side by keeping the precepts and driving away the transgressions; the fourth is the story of the fear for the reward and punishment; and the fifth is the story of the essence of the reward and the punishment. All these kinds will be found in each of the five books in scattered matters,

when they will be closely examined. And they bond one to another little by little.

If so, according to this excellent matter, we recalled the divine wisdom from which the *Torah* is filled, in order to reveal through this that its existence forced it to have things that contradict each other and hide within each other, until the thing which is understood by those who consider it – i.e. the sages of its simple interpretation – will be that which their knowledge can bear in the beginning of a thought. All this is in the essence of virtue, to leave the revealed *Torah* to the famous ones among the mass of sages and fools, intellectuals and fools, righteous and wicked together forever, as long as the world exists. Concealed golden apples were also put in it [the *Torah*] in settings of silver. And gems and good stones are concealed within the innermost parts of its belly; they are concealed in the Temples of its letters, up to the point that its treasures will be found only by those who search, study it, investigate its secrets, ask of its secrecies, and truly love its mysteries. The intention in this is to leave the true *Torah* in the hands of the unique ones, for they are the merits of the mass and those chosen ones from humankind. And this until a unique man will achieve from his abundance the secret of the unique Names and their secrets. And he will receive from the Lord pleasure and delight, joy and happiness. And the pleasure and the delight will not wear off, and he will acquire through that which he has achieved from the truth of the *Torah* the brilliance of the Divine Presence in his life. And if he has impediments, after his death nothing will ever preclude him [from this]. Behold, the Name '*Torah*' (תור"ה = 611) is also combined, for it is first a Name for 'written letters' (אותיות כתובות) and for 'the Pentateuch' (החומש) – i.e. 'the book of the *Torah*' (ספ"ר)

ה"תור = 951). Furthermore, it is from the matter of 'ordering' (הוראה) – i.e. it orders each man the way he should walk all the days of his life. But the truth is that its true Name is derived from 'search' (חקירה) and 'consideration' (עיון), for it is a standing and acting Name for an easy building. For you might say "*Toreh Torim, Torah Torot*" (תורה תורים, תורה תורות), as "Tol, Tolim, Tolah, Tolot" (תולה תולים, תולה תולות), he hangs, they hang [male], she hangs, they hang [female]). For the stem of [the latter] is *ThL"H* (תל"ה), and the stem of the [former] is *ThR"H* (תר"ה). And it derives from the consideration of a spy, for he searches all the secrets of the land, as it appeared about the spies: "That spied out the land" (Numbers 14:6) – from the matter of "To seek out a resting-place from them" (Numbers 10:33); "I sought in my heart to give myself to wine, yet acquainting my heart with wisdom" (Ecclesiastes 2:3); "And I gave my heart to seek and search out by wisdom" (Ecclesiastes 1:13). From this you will understand that it is called *Torah*, for through it we have a keeping from the Lord in order to bring out our intellects through it from potential to action. Because of this, it was said that it is about ordering, searching, seeking the testament of the hearts, informing, and spying. Therefore, it is called the Holy Language. It sees and reveals the nakedness, and it combines the opinions, the beliefs, and the actions. It was also called lamp, light, *Nefesh* – i.e. *Neshamah* – intellect, brilliance, splendor, glory, magnificence, wisdom, discernment, knowledge, understanding, and cleverness. And that which resembles them is the House of the Lord, and the Temple of the Lord, the palace of the Lord, etc., and all is from them. "The spirit of man is the candle of the Lord, searching all the inward parts" (Proverbs 20:27). And our Rabbis – of

blessed memory – taught it as searching all the inward parts of the *Torah*. "In the light of the king's countenance is life" (Proverbs 16:15) – this is the life of the *Nefesh*. Likewise, it was said: "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life" (Proverbs 6:23). And the secret of saying, "Commandment (...) and the law" (ibid.), is as saying about the *Torah*: "And the law and the commandment, which I have written, that you may teach them" (Exodus 24:12). You will understand the secret of the writing from "Write them upon the table of your heart" (Proverbs 3:3) – and also the secret of the tablets, being them a work of God. And they [belong to] *Snapirion* (סנפיריון), were [we find] "A paved work of sapphire stone" (Exodus 24:10) said about the first matter by which the *Torah* was written with a black fire upon a white fire in the secret of the black and white humors. The tablets on which the *Torah* is carved in nature is ready and in potential before it is given. And when it is given, it becomes a fire that devours another: "For the Lord your God is a devouring fire" (Deuteronomy 4:24). Therefore, "Mount Sinai was altogether on smoke, because the Lord descended upon it in fire" (Exodus 19:18); "And you did hear His words out of the midst of the fire" (Deuteronomy 4:36). And it is an illuminating fire and a bright light. From this matter [comes] "And God said: 'Let there be light'" (Genesis 1:3). These are the secrets of the *Torah*, being truly for the sages. And the contradictions of the *Torah* are for the fools without doubt. And therefore, they were called like this, as I have interpreted.

Secret 2 – The Work of the Chariot and the Matter of the Chariot

It is known from the beginning of Part 3 from the chapters on the Chariot; from Part 1 from Chapter 69 and Chapters 71 and 51; and from Part 2 from Chapter 29.

Concerning the essence of the secret of the Work of the Chariot and the matter of the Chariot, know that everywhere you find either the matter of the Chariot or the combination [with it], it will be about an existing thing showing that it has a creator, a created thing that has a creator, and a combined thing that has a combiner – for the combined did not combine itself. I already informed you about the secret of the dominion of the rider in Part 1 in Secret 13. And from it, you will awaken to that which I will tell you here, from that which the Rabbi [Maimonides] recalled about the Chariot. He intended to inform us with this what Ezekiel of blessed memory informed, but his words were closed and sealed, and the gates were locked for us. And we did not have the key by which to open [them], until the Rabbi of blessed memory stood up and delivered us the key of the idea. And he awakened us to open with this most of the closed gates in all the words of prophecy, by telling us that the words of sages like them have Names that are infinitely combined. With this, he opened our eyes, and we saw a bright and brilliant glooming light. And we could know many matters in their truth, and he did what the prophets and the sages did, after opening our eyes. That which we recalled is from this [topic] concerning the matter of what he said in Chapter 1, Part 3: “It is known that people are human beings, for the shape of their faces resembles the shape of one of the animals”. And the fools that did not understand this thing

from his words, even though they take pride in achieving them, turned his intention and thought that, if he said “The shape of their faces”, he meant the description of their faces. And “This is not the way, neither is this the city” (2 Kings 6:19) – for this is the blindness of those with a poor knowledge. Instead, his intention is understood, learned, and known by the intellectuals. For he did not recall this with the expression of ‘shape’, but it is about the achievement of the intellect, and not about the description. As he interpreted in Part 1, Chapter 1 concerning the matter of Figure and Likeness, from there you will understand this. Likewise, you will understand ‘Face’ from his words in Part 1, Chapter 36, and you will also understand ‘Likeness’ from Part 1, Chapter 1. You should awaken your heart from that at which I hinted, and from this you will establish the foundations. And you should build the destroyed Temple on them, and bring the Divine Presence down to earth so that it might abide in its place, as it did before the Chariot departed from it. Then, you will understand the fear of the Lord, and you will find the knowledge of God. Know that the four living creatures of the Chariot are without doubt in heaven and also on the earth; and they are also in the humankind as well as in the singular man. That which is in heaven should be understood as the combined Names; that which is on earth should be understood through metaphors; that which is in the kind should be understood by allegories; and that which is in the body should be understood in the combination of the body with the *Nefesh* and its potentials, and by achieving the likeness of man that is upon them – above the Throne that is on the firmament. If you achieve that which is in the person, you will achieve them all, for the final combination is the one that is in the person. And it is the completion, the end, and the seal. The Rabbi said

about this: “Until we shall see a person whose face appears to resemble the face of a lion” – i.e. there is a person whose existence is as the existence of a living creature, and he is very vigorous. And after he exits as a living creature – and he might be an ox, an ass, a calf, or a *Cherub* – he rams with his horns and moves in a juvenile way as a child, as the translation of *Ravia* (from Aramaic: Boy). The derivation of ‘ox’ (שׁוֹר) is ‘a poet’ (משׁוֹרֵר). And he is also a considering person, as the translation of *Tavara Metaier* (from Aramaic: Searching for an ox-rider). And the ‘leg’ (רֶגֶל) is from the leg of the calf and the ox. And you should look at its circle and revolution, for he revolved it and still revolves it. And he thinks that he can rely on it as a line and a wall. And he thinks that his leg is a straight leg, but it is still left over from the straightening of the circle. After he exists as a living creature, and he is the eagle, he quickly ascends, drops, falls: “He that trusts in his riches shall fall” (Proverbs 11:28).

Indeed, there is another person whose existence is the existence of a speaking living creature, and it is man. And this is close to resembling that which is above the Throne, for he is from His kind. And this is the one who deals with the precepts, for He is for [helps] the great intellectual. If he will awaken to keep Him in his intellect, he will be called by the most unique Name in the potential of his speech. And he is a *Chashmal*. And he will be from the generality of the superior ones and from the generality of the inferior ones. After informing you about this concerning the kind, I will further inform you about what is in the person who is a detail from the kind. It is known that the human body is combined by four elements, and powers and spirits were derived from them through the natural human shape. The drawing potentials are four and first in number. They are

the letters *AHW*”Y (אָה״וּ״י), which are the first in virtue for all the letters. They are revealed and concealed in the potentials of the animals. And from them, all the living creatures were abounded. They speak themselves and live, and they are the holy living creatures that carry the Throne – i.e. they carry and achieve the virtue of the Throne. Such individual is the unique person that knows the truth of the unique Name, and each of them [the potentials] has known movements. Behold, the letter is as the matter and its point is as a shape that moves it. One is not found without the other in the recalling, for the matter and the shape will not exist without each other. For the shape moves the matter. Likewise is their saying about this: “*Demien Nekudata Ke-Nishmata De-Chay Be-Gufiah De-Inish*” – translation [from Aramaic]: The points of the letters resemble the *Neshamah* of life in the body of man. Behold, the entire secret is revealed to you with this resemblance between them. The matter is that, when the speech is written in a book, it does not move toward the heart, for it cannot be understood without vowel points. And its punctuation testifies about its matter, and the punctuation depends on the understanding and also on the first study. Behold, truly there is no punctuation in the book of the *Torah* – neither in the Book of Esther, nor in the phylacteries, nor in the doorpost – for the essence of our entire belief depends on these four. Indeed, the phylacteries and the doorpost are parts from the book of the *Torah*. And there are two sections in a doorpost, and it is written on a *Duchsustus* [the internal part of a skin divided into two]. It is a Greek word, which refers to one parchment that is divided into two. One is separated from another, and the creation of both is one in the secret of Adam and Eve, who was taken from his rib. They are two after being one. Therefore, they have two first interpreted

potentials, and they are the gatekeepers. And the parchment is in the rod and the rod is in the hole, to show the secret of the generation from theirs that is in the gate – in the place that is set for the coming. And the exit is on the lintel – i.e. “Upon the doorposts of your house, and upon your gates” (Deuteronomy 11:20). And the blood of *Pesach* – the blood of circumcision from the one who orders the circumcision – and *Pesach* are “The Lord will pass over the door” (Exodus 12:23) – a lamb for a man, a buck for Isaac, by giving him its part, which is the blood of *Pesach* and the blood of circumcision. “And He will not suffer the destroyer to come in unto your houses to smite you” (ibid.); “Then shall they give every man a ransom for his soul unto the Lord (...) that there be no plague among them, when you number them” (Exodus 30:12); “The *Shekel* is twenty *Gerahs*” (Exodus 30:13) – which is the *Nefesh*. *Yud* is half a *Shekel* – ‘ten *Sefirot*, six edges, four living creatures’ (י' ספירות ו' קצוות ד' חיות). Six edges are six wings – *Bet Bet Bet* (ב'ב'ב'). “With two he covered his face” (Isaiah 6:2) – concealing his existence; “And with two he covered his feet” (ibid.). He will conceal his actions, for he is their cause – i.e. he will always conceal them, for [he is] “Covered” (ibid.) instead of “Covering”. And likewise, “Fly” (ibid.) is instead of “Flying”, as in “Thus did Job continually” (Job 1:5), whose matter is “Job used to do this” – and many others are like them. “And with two he did fly” (Isaiah 6:2) – sometimes concealing and sometimes revealing in the *Midda* of the fowl in the secret of the eagle. Indeed, the combined secret of the ‘doorpost’ (מזוזה) is ‘this is from that’ (מזר"זה) – i.e. the matter is from the shape and the shape is from the matter. They are carved upon the gates of the house, and that is the secret of *Adonay* (אדנ"י = 65). Both are included in nature, and one differs from another in the truth of its existence. And

both exist together as combined, for one will not exist without the other. If so, they are two on one side, and they are one in the secret of ‘Adam and Eve’ (אדם וחווה = 70). And the Name *Adonay* (אדנ"י = 65) is also a witness, and so are the Name *Elohim* (אלהים = 86) and the complete Name *Y"H* (יה"ו = 15).

Indeed, the phylacteries have in them ‘four sections’ (ד' צי"ץ = 1000), and their number is [=] ‘plate’ (נז"ר הקד"ש = 666) upon which ‘hints of holiness’ (רמז"י קדוש"ה = 672) were hanged. It comes to show us the matter of the truth of existence. And with it, the secret of ‘the tenth Wheel’ (הגלגל העשיר"י = 666), which is called ‘holy’, was revealed to us: “The tenth shall be holy unto the Lord” (Leviticus 27:32). And it is the secluded Wheel of Intellect, [the most] unique among all the Wheels. Because it is excellent, secluded, and unique, it is called [=] ‘the holy crown’ (נז"ר הקד"ש), [=] ‘and the scale of merit and the scale of defect’ (וכ"ף זכו"ת וכ"ף חוב"ה) are abounded from it, for they are [=] ‘the angels of matter and shape’ (מלאכ"י החמ"ר והצור"ה). And with them, the world is sustained in its revolution. It is called ‘a plate’ (צי"ץ = 1000), for it is ‘a flower and a sprout’ – i.e. birth and abundance from the Lord, blessed be He. Its number is one thousand, which is one hundred tens, ten hundreds, and a thousand units. It is [=] ‘the end’ (ק"ץ) of the entire existence and the essence of the whole world, and it blossoms, sprouts, and hastens to give the reward to any created thing. Therefore, it is ‘the keeper of the *Middot*’ (שומ"ר המדו"ת = 1001) – i.e. the *Midda* of Judgment and the *Midda* of Compassion. And through them, it leads the world. For it is [=] ‘the keeper of the likeness’ (השומ"ר)

(הדמור'ת), for through it the world is created and renewed. And it always renews, without doubt. Because the truth of its being is squared, we were ordered that the shape of the phylacteries should be square [and] the writing of the holy letters should be in the shape of an *Alef*. For the truth of their writing is squared, since their four sections are a hint at the brilliance of the four beings. For the four beings (*Hawayot*) were ordered to move the Wheel. Therefore, the four beings were compelled to exist in the matters as the four living creatures were compelled to exist in the shape, for there are four shapes in the living creature. And in their truth, they are against the four existences, for in one existence all four should be equal. You will also find four living creatures in fire, in the four elements, and in the spirit, and also four winds in the waters of the sea against the compulsion of the existence of the four winds on earth. All of them are four living creatures, four elements, four winds, and four powers, and all is abounded from these four. Therefore, there are four sections in the head phylacteries and four sections in the hand phylacteries. The secret of 'head, hand' (רא"ש י"ד = 515) is [=] 'prayer' (תפלה), and the secret of prayer is [=] 'two opposites' (שני הפכים). And the secret of 'the phylacteries' (ארבע רמזים) is [=] 'four hints' (התפליין = 575) in the four chapters, which are *Yud ABG"D* (י' אבג"ד). They stand against [=] 'the evil inclination' (יצ"ר הר"ע) 'from the four luminaries' (מארבע מאורות = 610) – i.e. from the [=] 'square of luminaries' (רביע מאורות). With the Moon, they renew. For 'the evil inclination' (יצ"ר הר"ע = 575) is [=] 'the matter of the good inclination' (חמ"ר), because [=] 'the living creatures of the world' (חיות העולם) are from them. For the place of [=] 'the phylacteries' (התפליין) is the [=] 'the world of the

living creatures' (חיות העולם). The generality of the phylacteries is 'eighteen worlds and eighteen virtues' (י"ח עולמות וי"ח מעלות = 1140), and the secret of 'head and hand' (רא"ש וי"ד = 521) is [=] 'fire and wind' (א"ש ור"ח). The secret of 'brain and heart' (מ"ח ול"ב = 86) is [=] 'God' (אלהים), and with them 'the light of *Shadday*' (אור שדי = 521) abounds [=] 'the light and the sense' (אור חוש), for it is warm and moist in the blood, whose nature is warm and moist. And it lifts up and brings down. And it is filled and emptied as a bucket. It is the zodiacal sign of Israel – i.e. Aquarius – and it is a wind. And it is equal to Aries, which is fire.

Therefore, I have revealed to you the secret of fire and wind with head and hand and with brain [and] heart – and it is 'blood' (ד"ם = 44). Its matter and secret is [=] *Yud He Waw He* (י' ה' ו' ה'), for with it the angels of God ascend and descend. It is *AHW"Y* multiplied and bonded – *AHY"H* with *AHY"H* as the bond of a father and a mother from whom the generations of the blood, the sons, are born. You should truly know that for these four letters man was sealed, and he is the concealed and the revealed in existence, for the letters of concealment are *AHW"Y*. For with them the mysteries of the blood [are explained]. And because of them, the likeness was concealed for man. Knowing their secret, number, and way is the purpose of virtue for man, for with them – and in no way with others – the whole Explicit Name will be known and achieved. For each man, this Name is the Minister of the Interior, who is *YHWH* – i.e. the Name of *AHW"Y*. Indeed, it is explicated in the secret of *Mem Peh Resh Shin* (מ"ם פ"א ר"ש ש"ן = 1021). The Name of the Minister of the Interior is *YHW"H*, and it is carved with the four headed-*Shin* on the phylacteries. for it comes to testify.

about the first Chariot that has four heads in the secret of “And a river went out of *Eden* to water the Garden; and from there it was parted, and became four heads” (Genesis 2:10). The secret of the letters of *AHW”Y* is four heads. Indeed, the secret of the three headed-*Shin* is carved on the phylacteries to bear witness about a shape that is in the firmament and is called *Israel*. And it has three heads, and their Names are *Cohen*, *Levi*, and *Israel*. It is also called the congregation of Israel, and it is our primary one as a miracle. And *Israel* is carved on its forehead, for this is the appellation of *Israel*. And it is a living creature, and it has four shapes and three heads. This is the shape of man who has in his midst four elements and three *Nefashot*, which they are fire, wind, water, and dust, and nature, livelihood, and speech. Behold, they are four, and the dust is his middle point, for the body is built upon it. And the proof is the saying: “For dust you are, and unto dust shall you return” (Genesis 3:19). Therefore, Solomon the King of blessed memory said: “All are of the dust, and all return to dust” (Ecclesiastes 3:20). And likewise, he also said: “Moreover the profit of the earth is for all” (Ecclesiastes 5:8).

Behold, the secret of ‘dust’ (העפר = 355) is [=] ‘the intellect’ (השכל), for all is from it and all returns to it. Happy is the man who is worthy, who will achieve it, learn, and know it. Concerning nature and water, the growth comes more from them than from the others. And the feeling and all its powers are from wind. And the living creatures and the human materialistic intellect is from fire and speech. These are the six wings that are divided two by two. The point is combined from four shapes. Thus, they are *Waw”Dalet* (ו”ד = 10), which are [=] *Yud* (י). And the secret of *Yud* and the revolution of the squared

circle are sustained from the squared point. This is to say, a square in the place of its connection and a circle – in its separation toward the squared point. And it is separated in its descent into the parts of the body – two separate parts below and two attached parts above. Likewise, you will find the secret of ‘four heads’ (ארבעה ראשי”ם = 829) [=] ‘and three parts’ (ושלש”ה חלקי”ם) being them equal in number. All this is [=] ‘the first Chariot/combination’ (מרכב”ה ראשונה) out of the four combinations. For, behold, the Explicit Name is divided into four combinations in the secret of the shapes of the two *Shins* that are carved upon the phylacteries – ש ש. And their number is ‘four *Havayot*’ (ארבע הויות = 700, four beings) in the secret of [=] ‘Set’ (ש”ת) – a hint at the seven heads of the world and the seven days of Genesis, and also a hint at the brilliance of the *Neshamah*, which has a unique and explicit Name and six gates in the *Nefesh*. And it is called a written combination, for it combines *AHW”Y*, since its nature is carved into two matters, as the shape of ש that hints at the four beings. I already explained for you the secret of ‘*Shin*, *Dalet*, and *Yud*’ (ש”ן ודל”ת וי”ד = 826), and you should know that it is enough for you to know it in order to revive the unique human *Nefesh*. Being this so, since you have achieved the two matters of the combination, I have no need to explain you the other two matters, for they are understood from the words of the Rabbi and from my words with an understanding that is enough for any intellectual kabbalist. Behold, the shape of *Shin* is attached with the combination from both its sides to the phylacteries – from its right side and from its left side. And the shape of *Dalet* is drawn on the bands of the head. The two letters that are *Shin* and *Dalet* are on the head. Indeed, the shape of *Yud*, which is the shape of the half of

the Wheel – the *Yud* that has the head, the torso, and the leg – is drawn on the band of the hand, and all is *Shadday* (י' = 314).

Secret 3 – Matter and Shape

It is known from Part 3 from Chapters 8, 9, 10, 11, and 12, from Part 2 from Chapters 9, 11, and 12, and from Part 3 from the second kind – from the metaphors on prophecy in the introduction before the chapters – and from Chapter 17.

Concerning the essence of the secret of matter and shape, this secret is interpreted from the words of the Rabbi, who intended it for the rider and the ridden, for one does not separate from the other. When there is separation, there is no riding, even though those two words are left for one and the other in combinations. For example, you might say: The matter of the Throne is the wood, and its shape is its circle or square, etc. And even though this is not called a Throne, it will be in potential, until its shape comes and returns to be in action. It is as saying that that wood is a matter for the shape of the Throne in potential before it becomes the shape of the Throne. And when a shape comes to it, such as the shape of the Throne, the wood returns to the shape of the Throne in action. As you might say: The virgin woman is no longer in potential before having an intercourse with her husband. And when she has an intercourse, she is no longer a virgin in action. Nevertheless, if she fornicated, she is no longer a virgin in potential. Likewise, the matter, before it has its shape, resembles the virgin. And when it receives its shape, it resembles the non-virgin. This is the secret of *Mem* – non-

virgin and virgin. The closed [*Mem*] is a virgin and the open [*Mem*] is a non-virgin. Likewise are the body and the *Nefesh* with each other, and so are the intellect and the *Neshamah*, and man and his woman. And this is interpreted.

Secret 4 – The Wicked and the Good

It is known from Part 3 from Chapters 10, 11, 12, 18, and 51, and from the chapters of Job.

Concerning the essence of the secret of the wicked and the good, all or most of this secret should be understood by anyone who has knowledge from that which we have recalled from the matter of matter and shape. Indeed, I will inform you that the matter of that which our sages of blessed memory said is: "The righteous is well – the righteous is the son of a righteous; the righteous suffers – the righteous is the son of a wicked; the wicked suffers – the wicked is the son of a wicked" (*Berachot* 7). You should know that all this is true on one side, but not as its simplicity is. And the *Torah* is a loyal testament for this. For Abraham was the son of Terah, and he was a righteous, son of a wicked. And most of his days, he was righteous and well, as it was written: "And Abram was very rich in cattle, in silver, and in gold" (Genesis 13:2). If you say, "Ten proofs came upon him, and they are troubles and evils", you should know that no person born out of a woman that has matter and shape, who lives and speaks, can escape this – i.e. neither evil times nor good times might come to him. But our calculation, according to the gross calculation, is that he is peaceful and restful, in ease and in confidence, in wealth, authority, and in honor, and with plentitude of children most of his days. for the little will

go with its little. And it was like this for Abraham, our father of blessed memory, according to that which is understood from the simplicities of the Writings. Behold, if so, Abraham is righteous and is well, and he is a righteous, son of a wicked. Isaac is in the middle, for he is a righteous and is well, and he is a righteous, son of a righteous. But Jacob is a righteous and suffers, and he is a righteous, son of a righteous, as he testified about himself: "Few and evil have been the days of the years of my life" (Genesis 47:9). And about these [verses] found in the Writings, he questioned. Indeed, I do not know the matter of the first man, if I should judge him as a righteous, son of a righteous, or a righteous, son of a wicked. For I did not reach the knowledge of the name of his father, but I knew the name of his mother, for he is the son of *Adamah* (earth). And perhaps, he is also the son of 'dust'. Therefore, without doubt all the accidents that happened to him came to him because in the beginning his first wife, who was *Lilith*, ran away from him. And the second [wife] fed him the drug of death, and his sons killed each other. And the Lord – blessed be He – cursed him and drove him away from the Garden of *Eden*. And I do not know of more evils than these, for all the goods were taken from him and all the evils came upon him. This is without doubt due to the reward of his father and mother, who are dust and earth. And the all the concealed is interpreted and greatly revealed.

Secret 5 – Formation

It is known from the Part 3 from Chapters 13, 14, 25, 27, and 28.

Concerning the essence of the secret of Formation, I have no need to discuss about this secret at all, for the words of

the Rabbi concerning it are more than enough. Even if I had spoken about it, I would not have reached a small part of what the Rabbi said about it, and all the more so I would have reached no purpose from the purposes of his book about this matter. Therefore, I place my hand to quiet my mouth. And his words are enough for me, so that I will not look at his words without benefit, for my entire intention is to renew the benefit.

Secret 6 – The Knowledge of the Lord and His Keeping

It is known from Part 3 from Chapters 16, 17, 18, 19, 21, and 51, from the chapters of Job, and from the matter of the proof.

Concerning the essence of the secret about the knowledge of the Lord and His keeping, there is no doubt that there are very useful matters in this concealed and wonderful secret, which is covered, hidden, kept away from the hearts, kept secret in the ideas of the intellectuals, and buried in the opinions of sages – and it is almost right to say even from the prophets. Therefore, we should greatly inquire its matter. It is that you should know that what will be known by us from it [comes from] negating the lacks from the Lord and driving away the inferiority from Him – blessed be He – according to our thoughts and the shortness of the hand of our intellects. And this is until we will straighten our hearts from this toward that which we are compelled to believe, know, and achieve through clear symbols that are perceived, learned, and kabbalistic in truth. Now, pay attention and understand what I tell you from it. It is that you already know from what was

interpreted so far from all the symbols recalled in the Guide for the Perplexed that the Creator – blessed be He – and His titles are not many matters. But He – blessed be He – is an essence/object separated in the essence of separation from all the generalities of the world. There is no need to say that He differs from all His details, but the compulsion of the symbol decreed to teach us so that we will know that His abundance abounds on all that exists – either particular or general, self or accidental. You know that, after it was interpreted for us that He is the First Cause for all, it is impossible not to ascribe to Him the entire existence of either a general or a particular thing – self or accidental. But we are forced to know through a great search what the general thing is, what the particular thing is, what the self is, and what the accidental is. We will tell you that anything being defined and included under one of the kinds that exist in a perceived or learned existence is the general thing. If so, it is a lower generality. We should not try to sense it here according to its matter, for, behold, we have [already] perceived and learned it. For that kind always exists in the Name of God, and it is all the more so if it is a high generality. If so, that general kind is substantial, without doubt. So is the accidental. Even though it is truly particular, behold, its kind is kept as the kind of the movement of animals – their health and sickness, wealth and poorness, their humbleness and the safety and their war, their beauty and their ugliness, their good and their evil, etc. Behold, the accident returns to the kind of the essence/object as something eternal from the side of the essence/object, and its carrier is entirely interpreted in the kinds. And even the accidental kind of the lowest kind is kept with it.

Indeed, the question – as the sages of the research said about the knowledge of the Lord and His keeping – is not from the side of the kinds, but from the side of the details. He did not keep most of them besides the human kind – but not each person – to know the matter of the keeping and the knowledge of the Lord. Behold, the Rabbi was greatly pressed with this, to find its truth. In the end, he showed it to us – i.e. that the knowledge is that which decrees the keeping either from the Lord to us, or from us to the Lord. You should truly know that what the Rabbi recalled about the keeping is the keeping of the World to Come, and not the life of this world, which is vain. The witness is that he brought all this before this – i.e. before talking about the knowledge and the keeping. It is that he recalled the matter of the opinions and interpreted that there is nothing evil descending from above, and nothing bad that will happen to whomsoever is from the three kinds that he recalled – and they are from the compulsion of the nature of the particular matter that is shaky and breaks easily. For “That in all points as he came, so shall he go” (Ecclesiastes 5:15); “For it comes in vanity, and departs in darkness, and the name thereof is covered with darkness” (Ecclesiastes 6:4). For he is as a passing shadow, telling poetry and going away. It is known that the intention of Creation is for three things, and that all the three exists forever. They are the eternal keeping of the kind, the keeping of its details for a time, and the eternal keeping of the most successful detail [man] – i.e. the *Nefashot* in the World to Come. Indeed, the second and the third kind of opinion are compelled by the human will, and by his being instrumental and ability. If so, there is no need for these opinions either for the sake of the divine knowledge or for a particular keeping of the bodies. It is likewise for the other two: “At the mouth of two witnesses shall a matter be

established". Our sages of blessed memory said that all its matters were delivered to the hand of *Satan*. And this means to the materialistic powers that are called demons and *Satans*, which harm the particular bodies without doubt. And they are the angels recalled in Job. He sealed the matter of Job [saying] that there is neither ability nor control for the matter over the *Nefesh*, and it is the intellect that is left after the physical death, which always lives. And it is the unique living creature. He said at the end of the matter of Job and his friends: "When the intellect is completed and man knows this, the entire accident shall be easy for him. And the accidents shall not add to him doubts concerning the Lord. And whether he shall know or not, or whether he shall keep or leave, they will add love to him". He brought evidences from the Writings and from *Kabbalah* by saying: "Wherefore I abhor my words, and repent, seeing I am dust and ashes" (Job 42:6). And as our sages of blessed memory said, "Doing out of love and rejoicing over the agonies" (*Shabbat* 88). You will understand his intention from the rest of his words, for I have no way to reveal more than this. And behold, I have revealed everything to you. But you should know that whoever has God with him has a part, and he alone is kept and known by the Lord. But I do not know how to draw the other part; its matter is still doubtful for me, and I have yet to achieve its way.

Indeed, what appeared in the words of the Rabbi from [the matter of] being saved from the evils, from the true success, and from the saying of the sages themselves that "Everything is in the hands of heaven except for the dread of heaven" (*Berachot* 33), is the essence of any true saving and success – i.e. because the fear of heaven is the success and the cause of reward and punishment. And it alone is

delivered to man in potential and to the Lord in action. As David said to Solomon, "If you seek Him, He will be found of you; but if you forsake Him, He will cast you off forever" (1 Chronicles 28:9). If so, he revealed the entire secret: The life of man depends on man in potential and on the Lord in action. For He will desire neither the death of the wicked nor the death of the dead. Likewise is the matter of "Thorns and snares are in the way of the fraudulent; he that keeps this soul holds himself far from them" (Proverbs 22:5). All the prophets and the sages knew this secret, and they rejoiced in it with a complete and great happiness, knowing that their eternal lives are in their hand and not in the hands of their fellowmen. As it was said, "And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Exodus 33:19). Even though he is not decent, the secret of "I will be that which I will be" (אֲהִיָּה אֲשֶׁר אֲהִיָּה) came – i.e. 'with whom I shall be' (עִם אֲשֶׁר אֲהִיָּה). And its matter is 'I shall find a people who will find Me'. This is the secret of "Seek Me, and live" (Amos 5:4); "But the righteous shall live by his faith" (Habakkuk 2:4) – which is explained as the life in the World to Come. For the intention of the human formation is not for this world, as the intention is not for him when he is in his mother's womb. When the truth of his existence is completed in his emergence from the womb of his mother – i.e. as he comes out to the air of this world according to humanity – the purpose of the truth of his existence is completed, when he goes out of this world – i.e. when he enters the life in the World to Come. This remnant is not that which is called life of the body, but of the *Nefesh* and the intellect together. For humanity is not completed in the child and the placenta, even though it comes out with it. But he is the one kept, and the placenta of his mother is buried – and this is understood.

Indeed, the warning, the imprecation, and the curse that comes to the one who defies it is the truth. The matter, as recalled by the Rabbi of blessed memory in Part 3, Chapter 36, is in one of the rules of the precepts. And he said: "The Lord achieves His matters and can correct them, if we worship Him, and lose them, if we disobey Him. We should not believe that He is an accident and a thing that happened". This is the matter of His saying: "And if you walk contrary unto Me" (Leviticus 26:21) – i.e. when I bring upon you these troubles to punish you, if you think that they are an accident, I shall add to you from that accident [another that is] harder and more severe, according to your thoughts. This is the matter of His saying: "But will walk contrary unto Me, then will I also walk contrary unto you" (Leviticus 26:22) – for you believe that it is in the accident. For their persistence is compelled by their evil opinions and the wrongdoing, and they will not return from them, as it was said: "You have stricken them, but they were not affected" (Jeremiah 5:3). Likewise, he recalled that the repentance is also from this rule, and he recalled its meaning there. Therefore, these are his words, with which he completed this matter. Behold, his words are explicit and help what I mentioned. And it is that the cause of man losing the life in the World to Come is being lowered in the name. Behold, he is lacking and all his matters are ruined, and he returns from his superior existence to the lower existence – below him. And he is a beast in the shape of man. He was set as a vessel for whatever happens – either good or evil – for all is equal for us after his rebellion. The cause for him to gain his World to Come is worshipping the Lord. And behold, he succeeds in everything he learned and returns in his materialistic existence to the existence of the superior [level] above him. And he is a man in the figure of God

and in His likeness. After that, by worshiping the Lord, behold, his matter is corrected, while by rebelling against Him, his matter is lacking. Know that knowledge will be added to him in his reward, for the payment of knowledge is knowledge, as the payment of a precept is a precept. And if he adds rebellion to his rebellion, a punishment will be added to him from the Lord, and He will add rebellion to his punishment, for the payment of transgression is transgression – until he will not be able to repent anymore.

Behold, this entire secret was revealed in its truth, and its completion is known from the words of the Rabbi in a complete interpretation in Chapter 51 from Part 3. And this is what he said there: "Because of this, it seems to me that anyone found by any evil of the world, either from the prophets or from the complete pious ones, was found by that evil only during the time of forgetfulness. The severity of that evil shall be according to the duration of forgetfulness or the inferiority of the matter with which one deals". He continued the matter and interpreted the entire secret. He further said: "The keeping of the Lord shall be constant over the one who received that abundance of intellect, which is ready for anyone who tries to reach it". He continued this and further said: "For, when man removes his thought from the Lord, then he is separated from Him and the Lord is separated from him. And he is then prepared for any evil that might find him, for the matter that brings to the keeping and the escape from that accident is the intellectual abundance". He continued this as well in a fine interpretation, and his words do not require a lengthy explanation, for they are explained for anyone who knows the Holy Language. Indeed, Rabbi Shmuel Even Tavon said in his writing [something against this], for he was doubtful of the words of the Rabbi and

their intention, and he greatly prolonged this matter. But as for me, I have no doubt that he knew the secret as well. But what he said was only to satisfy the knowledge for the one who did not know the secret, or he might have done this in order to completely conceal it after it was revealed with a satisfying interpretation. It is appropriate for anyone who has discernment and fears God to always toil for the thing that joins him to the Lord, and he should stay away from the rest, for this is the essence of his existence. With this, the matter of the knowledge of the Lord and His keeping will be completed in him, and he will know the Lord and the Lord will know him. And he will keep the Lord and the Lord will keep him.

Secret 7 – The proof

It is known from Part 3 from Chapters 24, 23, and 22. Concerning the essence of the secret of the proof, it is known and clear to any intellectual person that the thought of the heart is one matter for itself, which exists either in the drawing of the intellect or in the drawing of the imagination. The speech of the mouth is one matter for itself, existing in the tongue, and the work is a third matter for itself that exists in the hands. And the other organs help it during the action – i.e. the eyes for seeing, the feet for moving from place to place, and the arms for moving the hands. It is interpreted that the drawing is not forced to move, and neither are the work nor the speech. But the heart is drawing. [Therefore] how can it sent the speech to the mouth, [while] the speech is taking in potential? Then, in the time of the drawing it is a close potential, and when there is no drawing it is a distant potential. And when voice, wind, and speech combine together in the mouth at

the will of the heart, the mouth moves, opens, and closes its gates, which are the lips. And it takes up and brings down the walls, which are the teeth. And it walks, brings, and moves in each side the speech with the tongue up to the teeth and the palate. And it sends the power from the lung that exhales the wind in the throat with the combination of the voice. And the throat, which is the tube, takes the winds outside the gates and combines them with the air, which is the second element of the element of wind. Sometimes water drops will go out with it from the midst of the opening and the closing on the lips, for they are always moist from the moist and warm saliva that is in the nature of air. And even if its warmth is accidental the truth of its nature is the nature of water, for it is cold and moist as water. This spiritual potential combines with it the voice of the syllable, and when all this is found in the five places of the mouth in a practical existence, we say that the mouth speaks in action. Sometimes, that speech will be drawn after the intellectual speech, sometimes after the imaginary one, and sometimes it will not be drawn after any drawing at all, but after the habit, for the mouth speaks in these three ways. Behold, the work will also be drawn after one of the two drawings – i.e. either the intellectual or the imaginary. And that which is drawn after the habit will also be found from it. For these three ways exists in work as they exist in speech. If either the speech or the work is drawn after the intellectual drawing, behold, their matters will be divine. And if they are drawn after the imaginary drawing alone, behold, their matters will be diabolic. If they are not drawn after any of these, behold, the matters will be according to them being human habits alone. When they are drawn after their drawing, it is impossible for the desire, passion, love, will, and choice, or for the one acting with the hands, or for the speech in the mouth to be found

without renewal. If so, the choice and the passion that exit in the drawing in the thought of the heart are the close factors that move the hands and the mouth to bring out the work and the speech from potential into action. It is also impossible for one of the drawings to be found without an existence of something outside them according to their thought or truthfulness.

Know that the intellectual drawing will achieve nothing but the truth. As you might say, "The existence of the Lord is about the achievement of the negatively [existent], and distancing from Him – blessed be He – [produces] lacks and inferiorities". And so it is about the existence of the angels, the existence of the Wheels, and much of their movements, which are not perceived. For some of the perceived things are achieved and can be seen by the eyes. And there is no need to achieve them with the intellect. And concerning the existence of the beings of the elements, there are four – no more and no less. And the beings of the four kinds of the combined [Names] are tempered, mixed, and combined from them. Their beginning is the natural matter and shape; and the beginning of the natural things is the *Nefashot* of heaven and their potentials; and the beginning of the *Nefashot* is the active intellect and the separate intellects; and the beginning of any existing thing that was, any existing thing that is and is present, and any existing thing that is destined to be and will be, is the Lord – blessed be His Name. He is the beginning, for He is the First Cause of all. When existence is estimated for anything that exists from Him up to the final abundance, which is abounded from His existence, He will be called First. But when existence is estimated and set from the final existing thing, and we think of the last one as the first one, the existence will come in the search of its causes up to the

Lord – blessed be He – from one cause to another, until we will say about Him that He is the last cause of all. Therefore, we will call Him first and last – i.e. beginning and end, the beginning of anything that was created and its end, purpose, and termination. Many of these matters will be achieved by the intellect as they are, but the imagination will draw the existence of many matters that truly exist. However, an accident will occur in its drawing, and the blood of the heart will prevent it from the true drawing. And it will draw many things that have no existence at all, neither in the intellect, nor outside the intellect, but only in the thought of the heart.

Any existing thing will be either an essence/object or an accident. That which is sometimes drawn by the imagination will have in no way an essence/object, and it will not be an accident that adheres to an essence/object. For there is no existence for an accident without [its] essence/object, but there are essences/objects without an accident, and they are that which is neither a body, nor a power in the body, such as the Lord – blessed be He – the separated intellects, the active intellects, and the *Nefashot* of the righteous. If you say, "These have accidents except for the Lord, as it was said that the existence is an accident that occurred to an existing thing, and [so are] the delight, the joy, and the virtue", know that these matters are not the same for them as they are for us, but there is an essential difference between them. We receive these matters from our outside, from physical matters, and they receive them from the existence of their self. And this is from that [effect is from cause], and it is that which is neither a body, nor a power in the body. If so, how can you compare this with the other until you are referring to it as an accident? We will return to our

intention, and it is that I have to inform you that the essence of this is the matter. It is its existence in action, and its existence is not in potential. Behold, that which exists in potential will be found as lacking an existence, and that which exists in action is [with a] complete [corporeal] existence. For the human potential was combined from two drawings – i.e. the intellectual and the imaginary – and both exist in the potential of man – and he draws in action. Sometimes, he might think that the imaginary drawing is intellectual. And sometimes, he might think that the intellectual drawing is intellectual as it truly is, and the imaginary as imaginary. And then, he will mistake none of them, neither the former nor the latter, for he already achieved the truth of each of them as it is. Sometimes, he will find none of them in his drawing, for he will draw neither existence nor imagination, and this will occur either because he deals with the perceived drawing, or he sleeps without dreaming, or he is awake without a thought. Because of the recalled matter found in him in potential, his intellect will try to bring the intellectual drawing into an action that is revealed to the feelings – i.e. either to speak or perform an intellectual act, meaning a matter perceived by a learned thing. Or his intention might be to further bring the perceived into action, in order to complete after it the learned [concept], as with the writing and that which resembles it. Perhaps, the imagination will prove him, and he will receive its proof and think of it as an intellectual thing. And this depends on the two inclinations – i.e. the two creatures, meaning the two drawings [the good and the evil side]. They are without doubt the intellect and the imagination. Both are angels. And nevertheless, one is a good angel and the other is its opposite. One is an angel and the other is *Satan*, and both are good as one for the kind. And one is good and the other is evil for the person.

One is called the angel of death, *Satan*, and the evil inclination, and the other is called the angel of God, the angel of the Lord, the honor of the Lord, and the brilliance of the Divine Presence. And likewise, he has many good Names, and both were called God (*Elohim*).

Therefore, it was written: "That God did temp (prove) Abraham" (Genesis 22:1). And at the end, [we find] "The angel of the Lord" (Genesis 22:11); "For the Lord your God proves you" (Deuteronomy 13:4). God did not prove with that proving, for 'proving' (יִנְסֶה) is derived from 'miracle' (נִסִּים = 110), as it was said: "And there He proved them" (Exodus 15:25). And it was also said: "For the Lord your God proves you" (Deuteronomy 13:4), and the rest is also from this kind. The proof and the testing come only for the good: "For God came to prove you, etc." (Exodus 20:16). And this is a really great good. Likewise, [we find] "That He might humble you, and that He might prove you, to do you good at your latter end" (Deuteronomy 8:16). And if the one being proved is found complete in his proof in an intellectual action and a true speech, his success will be completed. If he is proved, he is not proved so that he will know the knowledge of the one proving him, but so that he will know in which of the ways of proving he can stand. After him, it will be also known by those who come after him – i.e. in which of them he withstood. Whether the proof is made public or not, it will be known by him and him only. This is because man sometimes thinks in his heart that he loves the Lord – blessed be He – with a great love, so that, if an order came to him from Him and it would seem to him that this is the will of the Lord, he would take his only son and slay him for the love of the Lord, in order to make clear to himself the value that separates the two kinds of love – i.e.

the love of the Lord and the love for his son. And man thinks in his *Nefesh* and negotiates in his knowledge towards which of the two matters he should incline. For breaking the order of the Lord is impossible, so that the love between them will not cease. For that is the root, and slaying one's son is impossible, since that is outside the human nature. For the compassion of the father for the son adheres with a strong and mighty adhesion.

Therefore, man should draw in this two drawings: Imaginary and intellectual. The imaginary will tell the *Nefesh* not to slay the son in any way, for the will of God is not for him to shed blood – even foreign blood, and all the more the blood of his son, which is the blood of his *Nefesh*. The one who sheds blood is a manslayer, and the *Torah* said: "Whoso sheds man's blood, by man shall his blood be shed" (Genesis 9:6). And it was further said: "You shall not murder" (Exodus 20:12). And the imagination will tell man many matters like these, and bring him perceived, imagined, and kabbalistic tokens appearing as intellectual [tokens]. If the proved man has a complete intellect such as Abraham, he will neither heed nor listen to it, but laugh at it and tell it: "The Lord rebuke you, O *Satan*" (Zechariah 3:2); and "Do I have a value for the love of the Lord and the love of my only son with which to compare each of them and weigh the one with the other, so that I cannot perform the will of my Master? For my son and I are compelled by His Honor". But you might say: "He ordered not to shed blood". And I will tell you that it is true, but "The mouth that prohibited is the mouth that allowed". And is it not He Who ordered to shed the blood of the manslayer: "But if a man come presumptuously upon his neighbor, to slay him with guile, you shall take him from My altar, that he may die" (Exodus 21:14). And it was said:

"*Nefesh for Nefesh*" (Exodus 21:23). He ordered not to murder, but for Him the place of the murder is only in the will of the murdering man. But nevertheless, He ordered to kill the appointed with two witnesses through four deaths of court – stoning, burning, killing, and suffocation. Behold, He also ordered to destroy seven peoples, and Amalek and his seed, until his remembrance and seed are blotted from under heaven. From these intellectual and kabbalistic arguments, the intellect has many great camps, when the Lord helps the intellectual. And then, he goes to complete the divine order, which is called the proof of the intellect, or the consideration of wisdom, or the combination of knowledge.

It is known that the Lord did not order any creation to perform a foolish work, and all the more so He will not order our slaughter – Heaven forbid! And the proof is that Abraham did not slaughter his son at all. Nevertheless, the order is the examination of the intellect and the proof of knowledge alone in prophecy. With this and with that which resembles it, our Rabbis revealed us [something] concerning the matter of the sacrifice of Isaac, and they said that *Satan* wanted Abraham to fail up to the point that he did not wish to sacrifice Isaac. Likewise, he wanted Isaac to fail up to the point that he would not be drawn after his father's will. Likewise, there is the saying: "*Samael* came to Abraham our father, and said and told him: 'Grandfather, have you lost your heart?'" (*Bereshit Raba* 56). And this matter was continued entirely as it was hinted by the Rabbi in Part 2, Chapter 30. Indeed, the Rabbi revealed there the powers and their Names: *Samael*, serpent, and camel. And their matter is known from their Names. The camel always carried load as a *Golem* (raw matter), and it is 'a raw substance and matter' (גלם

גמ"ל = 333). And it is [=] 'a camel and an ass' (גמ"ל (וחומר). The serpent is the serpent of brass – a burnished brass, sometimes resting and sometimes hurrying. For the *Chashmal* (Electrum) is the swiftness of movement in the secret of the *Chashmal* that moves and stops – beasts of fire hurrying and speaking. And he guesses, enchants, overcasts, seduces, instigates, incites, and influences. And *Satan* roams the country, accusing. *Samael* is the drug of death, a drug that has the power to kill. He is the angel of death; he is *Satan*, the evil inclination from the evil inclination. And he creates them [the evil inclinations] in the body. The Rabbi already called him 'an imagination', and he is the one that imagines physicality cleaving to the matter. As he said in Part 2, Chapter 12: "The angels will also resemble the rains. And from them, concerning those who believe that He – blessed be He – orders something through a speech that is as our speech – i.e. with letters and voice – and performs that thing, all this is a continued [false] imagination, which is also truly the evil inclination. For it is any lack either in a thing, or a lack in the *Middot*, or an action of imagination, or something drawn by its action". Likewise, he recalled [certain] things about the matter of imagination and intellect in Part 1, Chapter 72, in a remark that he gave in the introductions from the introductions of the speakers. And he recalled: "The action of imagination is not the action of intellect, but is opposite". He continued the matter up to the end of the introductions, to show the great difference that there is between the two potentials – i.e. the intellect and the imagination, and their drawings. He said: "Because this one [the intellect] draws physical [things] or their potentials, and the other [the imagination] draws the intellect". Moreover, "This one draws the details and the other the generalities; this combines the existing in its drawing, and the other

separates the combined through its knowledge". Likewise, concerning the matter of this part in Part 3, Chapter 15, the Rabbi further said great matters in the dispute that always exists between the intellect and the imagination in the drawing that is compelled, possible, and precluded. He further said in Part 2, Chapter 6: "It was written in the *Midrash* on the Ecclesiastes: When man sleeps, his *Nefesh* speaks with the angel, and the angel with the *Cherub*. Behold, we have already interpreted for the intellectual person that the imaginary power will also be called an angel, and that the intellect will be called a *Cherub*. How lovely is this for the one who can understand this, and how loathsome is it for the fools". But concerning that which the Rabbi interpreted about this matter in Part 3, Chapter 22 concerning the matter of Job, I have awakened you to it in the beginning of this secret. And there is no need to return to that which was already interpreted in its place, and you should understand it from there. I also hinted a little at this secret in Secret 6 in Part 1 concerning the matter of the angel and the intellect. And I have awakened you there to find their place in the honorable saying – and its words are understood by all. I do not see that you need another remark concerning the matter of the proof more than the one that I have recalled for you. But I will inform you about an evidence from *Kabbalah* concerning the recalled matter, and it is that 'the angel and *Satan*' (מלאך ושטן = 456) equal in *Gematria* to 'intellect and imagination' (שכל = 466); [=] 'and merit and defect' (זכות וחובה) are also equal to them. The proof was derived from miracle and miracles and from runing in combination.

Secret 8 – The Meanings of the Precepts

It is known from Part 3 from Chapter 26 up to the end of the book.

Concerning the essence of the secret of the meanings of the precepts, know that what the Rabbi of blessed memory recalled about the matter of the meanings of the precepts is based on the simple interpretations of the precepts of the *Torah*, and not according to that which is not ordered by nature. For its matter was interpreted in the *Talmud*. Indeed, the Rabbi of blessed memory chose according to his wisdom to give meaning to the simple interpretation, telling us that the Lord did order nothing without meaning. Behold, many matters of wisdom came in the midst of his words, by giving meaning to each precept. He already interpreted [them] by telling us, “The *Torah* is a measure for the leadership of the Lord, Who pardoned the intellect to anyone endowed with intellect”, after saying, “For nature has neither thought nor [ability] to learn”, as he recalled it for us in Part 3, Chapter 43, in the rule of the eight. He said in Part 2, Chapter 10 about the matter of nature: “It is a leading sage, keeping with its observance and persistence while creating drawing potentials that are the cause of its existence; feeding potentials that are the causes of its standing; and the keeping of the *Midda* of that which is possible. The intention is this divine matter from which these two actions come through the Wheel” – i.e. the being and the keeping. Likewise, the philosophers said that nature is wise, but truly it is without thought and [ability] to learn. But because its actions take place according to a complete order, it will not change from the way of keeping the matters, which are existence and losing [existence]. And it will be said about it that it is wise. Indeed, without doubt it will be known from all this that the

Torah ordered nothing that nature cannot sustain, but rather ordered the matters that can be sustained by nature. But there are things that the nature of the inclination asks for and they are not essential for it, but they are luxuries and additions to it. For the intellect testifies that there is no need for them. Therefore, we were ordered to overcome the inclination concerning them and do not fulfill its intention.

Because of this, we went out of Egypt and received the *Torah*, when we went out of the strait into the wilderness, so that we can subdue our hearts when we enter the land of Canaan – the land in which our holy fathers grew and subdued their inclination under their Creator. For the entire intention of the giving of the *Torah* was for this – to conquer and subdue the remaining inclination and lust. For, behold, the Lord knows our inclination and recalls us being of dust. And therefore, He ordered to save the rest of our friends from destruction. And this [part] is the one called the friendship of the rest, the pleasant part of the matters that exist in the rest of our flesh and that is called the remainder of the friend. And it is that which is called “Loved above and nice below”. It is the divine intellect combined in its abundance with man. For man is combined from something that worships the Lord out of love, which is the intellect, and from something that worships something else and does not know its Master. Man was ordered to be drawn after the knowledge of the one who worships and knows his Master, and drive away from the knowledge of the rebel that does not know [Him]. The Lord ordered us in his compassion the ways of the *Torah*. They are those called ‘laws’ in our language, and He told them to no other nation except us. All came to stand in a strong war against the first power, called the

Satan of existence including the lower [aspect] combined with the human combination. The Lord ordered us to give him his statute and part in its place and in its time, in order to achieve the perfect statute of the Lord and be only in His part, and in no other part. This would not have been possible without a general and particular *Torah*, as we have hinted above, and this is the root of the entire *Torah*. Essential parts appeared in it to complete us, and they are the matter of the goat of the sin-offering, the red heifer, the ox, the lam, the goat, the turtle-dove, and the young pigeons from all the animals. And they are beasts and pure fowls, which are always easy to find. They are the essence of any sacrifice whose matter is to be sacrificed before the Lord in order to atone for our sins, until the Lord will desire us and smell our scents – i.e. bringing us closer to Him, after we drove away from Him. And He will receive us with pleasure, taking us from under the times that bring us to the preclusion from worshipping Him. For it was written about them: "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1). And so are the *Kaf"Chet* (28) times written after this writing. It was said about the Lord having time and 'azazel (עזאזל) having time to send it: "By the hand of an appointed man into the wilderness" (Leviticus 16:21) – for the translation of 'ready' (מזומן) derived from 'time' (זמן). As we have said, a time and season are from the *Torah*, about which it was said in Proverbs: "Then I was by Him, as a nursling, and I was daily all delight, playing always before Him" (Proverbs 8:30). It was said in the Prayer: "But as for me, let my prayer be unto You, O Lord, in an acceptable time; O God, in the abundance of Your mercy, answer me with the truth of Your salvation" (Psalm 69:14). Setting the time of will between the two *Middot* – the *Midda* of Compassion and the *Midda* of Judgment, i.e. between the

Lord and God – from that which is recalled you will understand that which is not recalled. The entire intention is known for the knowledge of any intellectual person, for after a heart was created in the *Nefesh* – and it is as a king in war – the judgment is to help whoever has the truth always with him according to his ability. And this is the counsel of the entire *Torah*, for it was said: "Therefore choose life" (Deuteronomy 30:19). And likewise, Solomon said: "The path of life goes upward for the wise, that he may depart from the netherworld beneath" (Proverbs 15:24). And concerning any means and wisdom that man can do with this in order to be saved "From the netherworld" (ibid.), the judgment for him is to do it and try this for all his life. If you find a secret concealed in the precepts, after knowing this, everything will be revealed before you.

Secret 9 – The Stories of the Torah

It is known from Part 3 from Chapter 50; from Part 2 from Chapter 29; and from Part 1 from the introductions of the books that appeared before the chapters.

Concerning the essence of the secret of the stories of the *Torah*, you will be able to understand the intention from that which the Rabbi recalled in Part 3, Chapter 50. It is that he called "Secrets of the *Torah* (*Sitrei Torah*)" the stories that appeared in the *Torah*. And after that, he gave a meaning to their matters. You already know that the intention of the *Torah* is to inform its believers about that which is revealed – i.e. the simple interpretation. And it is to inform its believers, those who know it, and its sages who tried to know its secrets and concealed foundations –

Moshe Bar Nachman, who illuminated the eyes in the exile, said: "The entire *Torah* is Names of the Lord – blessed be He". Being this so, all that our fathers told us about the simple interpretations is the most holy for God, and whoever knows the Name of *Ayin"Bet* (72) [letters] knows that their intention is according to that which is concealed within them. It is because the first combination is like this: *WH"W YL"Y SY"T OL"M MH"Sh LL"H* (וה"י = 696). Its explanation is 'ShS"H, day and night, virtue, dew' (שס"ה ולי"ה = 686). Behold, this is the matter. Even though its secret was hinted in the simplicity of the writing, only those who know the Name will understand its truth. And the hint at this is: "He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus 13:22). The Lord will forgive me for what I will reveal from this secret, and it is that Israel – when they went out of Egypt – walked in the southern desert. And there, the secret of that place was revealed to them, and it is a place in which the Sun and the Moon always shine. You should understand this, for this is a really great secret! The coldness is born from the Moon, the water, and the night; and the warmth is born from the Sun, the fire, and the day. And they constantly walked in the desert and studied the *Torah*. About this, it was said: "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go by day and by night" (Exodus 13:21). And they revolved in the Wheel of the Intellect and tried to be prophesize, for the intention of the One Who took them out of slavery and into freedom was for this. Therefore, they – of blessed memory – hinted: "The *Torah* was given for those who ate the manna". And the secret of eating the manna is: "Sweeter also than honey and the honeycomb"

(Psalm 19:11). Behold, you should also know that the secret of 'the pillar of cloud' (עמוד הענן = 295) is [=] 'the revolution of the Moon' (גלגול היר"ח), from which [=] 'the movement of blood' (נענוע הד"ם) in the heart comes. Indeed, the secret of 'the pillar of fire' (עמוד האש = 426) is [=] 'the revolution of the fire of the Sun' (גלגול אש [ה]חמה), whose mater is the Splendor in fire of the brain. The brain is created from the Sun and the heart from Moon. And because they study wisdom, the night returns to be day for them. The Lord illuminated for them day and night in the desert: "But the night shines as the day, the darkness is even as the light" (Psalm 139:12); "But you shall meditate therein day and night" (Joshua 1:8) – until the night returns to be day. And the darkness [will be] light, and the eve [will be] morning. They did so and succeeded, and you should understand this metaphor!

Secret 10 – Worshipping the Lord out of Love

It is known from Part 3 from the matter of Job, from the matter of the proof, and from the four chapters with which he sealed the entire book – and they are Chapter 51, 52, 53, and 54.

Concerning the essence of the secret of worshipping the Lord out of love, this secret is weighed against all the secrets of the *Torah*, for it is the purpose of the last intention, which concerns the existence of man in the generality of all the existing beings. Its success depends on the hand of man in potential and on the hand of the Lord in action. Therefore, the Rabbi sealed his honorable book with this essence, for it is the essence of all the

man, and the essence of all of his perfections, virtues, and successes. It is the cause of the eternal life in the diligence of the Lord – blessed be He – Who is their true Cause. I also begun my writing with this secret, and this is the secret of the figure and the likeness. In the verses of the beginning, I hinted at the final essence and the final perfection. And with it, I also seal it. I will inform you about this wonderful secret with a matter that you will understand, if you truly awaken your intellect to truly know it. Take heed not to confuse your idea with that which you will hear from me, for it is inappropriate for the truth to harm you, but rather to be useful for you, without doubt. It is that, if you awaken and look at your body, you will find it hating you with all its power. And it has no true belief in you at all, as the harlot woman has no belief in her loyal husband, but she asks to kill him with all her power or drive him away. And she sets for him plots, until she is separated from him and is left without his permission. You know your body for yourself, for any evil that might occur to your *Nefesh* is from the strokes of the body. It is not alive at all, since your garments do not live, but it moves with your *Nefesh* and with its physical powers as the movements of the garments of your people. If so, it has neither reward nor punishment in this world, for it is not alive – and all the more so, it is not wise. But it acts by accident and is acted upon by nature. How it can be either rewarded or punished? For concerning the animals, which do not speak, the intellect does not order for it [the body] to be either rewarded or punished. For it [the intellect] will not order; and it will not order that which [the body] has no knowledge anyways. If so, it did not order man from the side of his being, but from the side of his knowledge. And whoever has no knowledge is exempt from the judgment according to the judgment. You know from your

knowledge that the *Nefesh* has powers that it drives and governs with the permission of your knowledge. It has powers that are not its own at all, and all the more so they are not owned by your knowledge. Whoever is not under the permission of his knowledge is not from the generality of those judged by the divine power, but he is from the generality of those judged by the natural power. For one is the celestial court and the other is terrestrial court. And the growing powers – i.e. the length of the body, and its breadth and depth – are not owned by the knowledge of the *Nefesh*, but by its nature. The nature is compelled and obliged: "The Lord exempts the obliged". As fire burns in nature, so the *Nefesh* elongates the body, enlarges, and grows it according to the nature of the combination of the temper of the matter. This power exists also in the trees and the herbs of earth. And behold, they are not alive! For there is neither reward nor punishment for the tree from the side of growing to draw it, but this power is called a natural power. And it exists in no intellect that orders about this power that anything having this natural power in it will be either rewarded or punished from its side.

You should further know that man has a second power, and it is the vital power from which the five known feelings come. And the reward and punishment of this power are more concealed than the first. But considering the inner eyes from which any means is kept when they open, the matter of the power whose matter is as the first will be known. And this is because the body is alive, but not from itself, for it is dead from itself, as we have recalled. For, were it alive from itself, even by needing the cause, it would have lived forever. For the self life did not go astray and will never go astray – i.e. it will not die and it will never die. For, if the self life would die, it would not truly

live in the essence/object, since they [the selves] are in accident in the body that adheres to the life of the self existence by accident. And it [the body] lives through them [the selves] even though it is dead in the consideration of itself. For example, [I could mention] the one who sees by way of metaphor that the light always exists in the world during the day. And the eye is darkened while considering himself. And he cannot see by himself [the eyes does not illuminate, but only receives the illumination], but he has a preparation, which is most of his merit. And from its side, he is combined with the pure, bright, and illuminating thing. The name of the preparation is the power of sight, and that power is a means between the illuminating light and the pure eye that cannot illuminate by itself. The power is a means acted upon and created such as the eye in potential – i.e. it was prepared for receiving the light of the luminary separately from the eye, i.e. abounding it. By one of these three 'being in potential', there will be no existence for that potential in anyway in action. And therefore, he will be called in its existence in the preparation of his potential, 'one seeing in potential'. The light will be called in the value of its actions in that eye, illuminating in potential – in the value of its actions and in the essence of its truth. Even though it does not illuminate this eye, no eye will be found as illuminating in action. If so, behold, it will not be said that this light illuminates in action always from the side of itself without preclusion. Likewise, we will say about the Sun that it always illuminates in action from the side of itself without any preclusion, as we will say about the Wheel that it always revolves in action without preclusion. But because the sunny abundance acts upon the others while they exist ready to be acted upon, it will be called acting from each side. When the prepared potential will lack from the vessel

that it carries from the side of preclusion, it will be called acting from the side of itself in action, and from the side of the receiving in potential.

The matter of the revolution of the Wheel in action is always not like this, for its revolution is in itself and not in the rest. And therefore, nothing precludes it from always revolving. The abundance that is abounded upon it from the Lord is likewise, for it is the desire that brings to the revolution – for it never has a preclusion. Behold, the one desiring carries the desire, whose desire always abounds him, for the three of them exist in action. Likewise, the eye, when it is open during the day, [receives] the light that illuminates it. And behold, all three exist in the action of the eye and as that which is called sight, for it carries it and the light acts upon it. And in the combination of this matter, the things seen by the eye in the potential of the combination are also with them in action, and they will return to be seen in action. The body is likewise – i.e. the matter of the first close man; i.e. the layer of seed that is called emission. When it moves from a pocket to another, meaning from the chambers of the male body to the chambers of the female body, it begins combining with the existing. That matter that is inseminated when it reaches the womb becomes as the seed of the wheat when it reaches the body of the earth. And the earth buries it, conceals it, gathers it, and bonds it with its body in a strong bond. From the potential of earth, water, wind, and fire from which the earth is combined, it feeds the wheat, raises it, and gives it the power to procreate that which resembles it. The woman does the same with the fetus, which is in her womb, until it returns to be whole and goes out alive to the air of the world. And behold, he feels. Without these potentials that were received by the seed that is ready to

receive them, which are in it in potential being in existence, how could they exist in it after that in action? If so, it is made clear that these proofs are scattered in existence in the generality of the human kind, the living beings, and the vegetative in nature.

By knowing this thing, you will know that the feeling living senses have a natural action – i.e. the eyes are compelled to see in nature when the light illuminates for them and they are open. If the *Nefesh* desires that the eyes do not see, then it cannot preclude them from their nature. Likewise, when the ears hear curses from the voices and that which resembles them, this is not willfully, and so are the taste that reaches the palate and the warmth that reaches the hand in action. The *Nefesh* has no ability to either preclude or lessen their action, or even increase them. For all this is drawn after the features of the body and after its tempers, whether they are thick or pure – i.e. the feeling. Behold, if so, you know that from the side of the consideration of the feelings neither the body nor the *Nefesh* will be rewarded or punished, for its actions are natural. There is no true difference from this side between a living speaking animal and a living animal that does not speak. Since the living animal that does not speak will be neither rewarded nor punished for the action of the natural feeling, for the judgment of these is as the judgment of those, there is no advantage other than these being pure and those being the opposite – and all this is understood. Likewise, it is appropriate for you to know as well that the imaginary power in the speaking and not speaking animals is natural, and the *Nefesh* has no ability to change it from its nature. And [its] generation is from the temper of the body, and its merit or demerit will be according to its temper. And this is in the beginning of Formation. I have

recalled for you all this in a way of a tale and a story, and the Rabbi – of blessed memory – already interpreted it in the chapters on the Fathers. And from there, what was recalled will be understood better. Indeed, behold, in the *Nefesh* two of the five powers of the *Nefesh* remain [after death], and they are the awakening and the intellectual part. We already recalled the three, and they are the vegetative, the feeling, and the imagining parts. And we have interpreted that there is neither reward nor punishment for one, neither for the body nor for the *Nefesh*. I already informed you that life is not from the body, which is all the more not wise – i.e. there is no wisdom from the body, but the wisdom is in the *Neshamah* from the *Nefesh*, which has the known Name. For from its side the intellect knows what is called the known intellect in potential from the *Nefesh*. It is the intellect called imagination, and its relation with it is as the sight for the eye. Moreover, there is life in the *Neshamah* from the *Nefesh*, for these spiritual powers are all from the *Nefesh* that speaks, lives, and is unique. For good and its opposite exist from the body, and a good angel and his opposite are from the *Nefesh*; the *Nefesh* is from the heavens; and the heavens are from the intellect. And as the *Nefesh* is further found from the Lord when it knows His Name, so prophecy is found from His brilliance as well as from the torso, for it is impossible for prophecy to exist for any prophet other than from the master of the prophets without the imaginary power – which is the power of the body, without doubt.

Now that I informed you about the order of this Formation and its existence, I will return to inform you also about the mysteries of wisdom. It is that you should awaken to know that the awakening power exists for the

animals as it exists for man. And it will only be changed in power and weakness. Behold, it is also natural only from the side of itself. The proof is sleep. When man is awake, his nature compels him toward it, and the *Nefesh* cannot remove it with a complete removal with its knowledge. Anything that is not decisive in the hand of man cannot be compelled decisively to be done or not to be done. Likewise, when he sleeps, he does not wake up because of the knowledge of his *Nefesh* or his intellect, but because of his nature. After this complete learned and kabbalistic knowledge comes to you, awaken from you inebriated sleep and run away from the bottom of the abyss that opened its mouth for those without a statute – all the wicked – who are distant from the Lord – blessed be He – who trust a broken reed, and make silver and golden gods. Separate your knowledge and intellect from the evil opinions after which they walked in foolishness and were made fools. Adhere to the Lord with the intellectual and divine adhesion of the *Torah* and prophecy. Open your eyes and see, and your ears will be ready to listen to my voice and understand the words of my intellect. Know and search that there is no way between you and God except for the unique and only one, which is the intellectual one. By it, you were separated from the rest of the animals that do not speak like you. Know that speech alone is not the intellect, but the speech is the true power of the *Nefesh*, for there is no natural power higher than it among all its powers. For the separated intellect abounds it with its intellect as the Sun abounds light upon the eye. Speech is a potential in the *Nefesh*, and it is a vessel for the intellect in the sight of the eye, which is the potential of the eye and a vessel for the Sun – for the light acts upon it. The light of the eye is in itself or in the Sun, and in nothing else. Likewise, the intellect of the *Nefesh* is in itself the

abundance of the active intellect, and nothing else. The speech drawn in the intellect is the potential of the imagination, the awakening, and the feeling delivered to it, and it cannot be removed from their nature, for they are also potentials – sometimes delivered and sometimes found in action. Because the intellect abounds, governs, and rules over all these, your intellect was ordered with all the precepts, which are divided into these three parts. And they are [1] the precepts that order true opinions in the existing human beings. And they are natural and divine, and they alert [you] to drive away from their opposite – i.e. from the false opinions. [2] The precepts that awaken the knowledge in the one who has good *Middot*, and they teach their right way and drive away their opposite. [3] And the precepts that correct the human gatherings with a straight correction and remove their opposite. The three of them are precepts of opinions, precepts of *Middot*, and precepts of works. The intellect orders the speech, the speech [orders] the awakening, the awakening [orders] the imagination, the imagination [orders] the feeling, and the feeling moves in action in order to perform the precepts of the intellect. Then, man is man, and he is the one called the one with the figure of God and His likeness, by continuing [conducting] all his powers according to the intellect, in order to find grace in the eyes of his Creator. And anything else is vanity.

From this, you can understand that, if you deny the intellectual power from man, he will be as a beast without a divine keeping. And it was said about this: "But man does not abide in honor; he is like the beasts that perish" (Psalm 49:13). If so, the keeping that the Lord has over him is from the side of his intellect. And the keeping will be according to the intellect, and he will be either rewarded or

punished from its side, and not from the side of anything else. This is the straight ordinance and the divine statute, whose perfection and virtue is known to all. For there is no completion of ordinances after the completion of His ordinances, and there is no virtue of statutes after His statutes, for they are righteous statutes and ordinances. Being this so, you know that the thing that is the means between you and the Lord is the intellect, and nothing else. And it will be in the essence of the closeness to Him, and He will not be achieved by us only from His actions. And His actions will be achieved only by our intellects; and our intellects will not act only upon our *Nefashot* without speech; and the speech will not exist in us in action without a great study; and the great study will not be found in us without Rabbis, writers, and storytellers. All this will not be found without the straightness of the love of the desire of worshipping the Lord – blessed be He – Who is desired by the *Nefesh* that desires Him. For, with it, His works were completed, as it was said: “He ceased from work and rested” (Exodus 31:17); and as it was said: “And He gave unto Moses, when He had made ‘an end’ (ככלותו) (Exodus 31:18) – written as ‘His bride’ (ככלתו). And behold, ‘bride’ is derived from desire and love, as it was written: “My soul faints for Your salvation” (Psalm 119:81). And it is written: “My soul longs, yes, even faints for the courts of the Lord” (Psalm 84:3).

From these, you will know that the desire brings to the desire for the study, and the study [brings] to speaking, and the speaking to the intellect, and the intellect to prophecy, and prophecy to finding grace, and finding grace to the eternal life, which is the essence of man and the essence of existence. According to this learned and kabbalistic knowledge, which came into our hands in clear tokens, it is

appropriate to say about them: “Many daughters have done virtuously, but you excel them all” (Proverbs 31:29). It is appropriate and decent with a learned compulsion to continue your knowledge with all your heart, with all your *Nefesh*, and with all that you are toward that which is decreed by this knowledge. For its decree aims at reviving you with the choice delivered to the awakening power, by saying: “Therefore choose life” (Deuteronomy 30:19). And it is about the eternal life known in the recalled knowledge. This choice is: “You shall not choose without intellect, but the intellect should awaken the power that awakens through the speech, until it can choose good from evil and truth from lie”. And this is the choice of life from death, and saving the living intellectual person and the eternal part from the parts that exist and lose [the existence], until the intellectual power returns to deny from the power of the awakening the choice and the reward – i.e. the choice of life and its pleasure. Then, fear and love will combine up to the end of the thing from a power to another. The spiritual speech will return to be an intellectual achievement and a divine drawing – desiring, desire, desired. With this, the power that is called *Nefesh* will return to be the intellect, and it will learn whatever can be learned. Then, it will be intellect, learning, and learned in action. All this can be when the preclusion, which is the body, is separated. And with the death of the body, the *Nefesh* will live forever, as we have hinted. Now that all these secrets have been revealed, and I have taught you how to worship the Lord out of love, desire, and a true intellectual passion, the judgment is that my words should be very useful to you. And you should always study them with your heart, and you should try to complete whatever can be completed in most of your seasons. Take heed of completing according to the thought of the soul: “... ”

that which was not completed by the Lord, for its completion is nothing but its loss. And it is an action that was not performed by the Lord and that you do not desire. Who else than the fools and simpletons thinking that the accidental matters pertain to the essences/objects and those of the essences/objects are accidental, and comparing the compelled with the possible and the precluded, and the precluded with the compelled and the possible, would think of doing it?

The conclusion is that through imaginary drawings they will never bring out a learned thing into action. The Writings say about them: "And they shall go forth, and look upon the carcasses of the men, etc." (Isaiah 66:24). And if my straight words will not be useful to you, the judgment is that they will not harm you. But if they will harm you, the judgment is that you will recognize that you are not human. Indeed, they will not harm you at all. For, even if nothing from that which I hoped for you will come to your hands, perhaps it will come to the hands of your friends. And with this, my intention will be fulfilled for another man. About this and what is similar to this, the prophet said: "Whoso is wise, let him understand these things; whoso is prudent, let him know them. For the ways of the Lord, etc." (Hosea 14:10). And now, you can see: "See I have set before you this day life and good" (Deuteronomy 30:15); "Therefore choose life" (Deuteronomy 30:19) – and life is truth. "Buy the truth, and do not sell it; also wisdom, and instruction, and understanding" (Proverbs 23:23).

This is what my heart saw fit to reveal you in the three parts of this writing, which include the three parts of the Guide for the Perplexed. I have informed you with the seal of the three of them that the purpose of the intention of the

entire *Torah* is to reach the worshipping of the Lord out of love. "See this, we have searched it, so it is; hear it, and know it for your good" (Job 5:27); "Have not I written unto you excellent things in counsels and knowledge that I might make you know the certainty of the words of truth; that you might answer the words of truth to them that send you?" (Proverbs 22:20); "These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel" (Leviticus 26:46).